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THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

ENGLISH PROSE.

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KARNA PARVA.

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TABLE OF CONTENTS.

KARNA PARVA.

	PAGE.
After Drona's death the Kuru warriors in grief, with Duryodhana at their head, repair to Drona's son	1
Karna and Duryodhana and Dusçāsana and Cakuni pass the night sleeplessly	ib
When morning comes, they rise and perform their customary rites	ib
Arraying their troops they proceed to battle, making Karna their leader	2
The Pāndavas also proceed to battle	ib
Karna fights for two days and is then slain by Arjuna	ib
Sanjaya repairs to Hastināpore and informs Dhritarāshtra of Karna's fall	ib
Janamejaya enquires about the details of the battle	ib
Sanjaya repairing to the Kuru city accosts king Dhritarāshtra	3
Dhritarāshtra's lament	ib
Dhritarāshtra enquires of Sanjaya about the details of the battle	4
Sanjaya begins his narration	5
The cheerlessness of the Kuru army upon the fall of Drona	ib
Duryodhana's spirited address	ib
Karna made generalissimo	5
Karna slain by Arjuna on the second day ...	ib
Hearing of Karna's fall in battle Dhritarāshtra swoons away	ib
Dhritarāshtra and the ladies restored to their senses	[illegible]
The old king enquires whether Duryodhana is still alive	[illegible]
Sanjaya informs the king of Dusçāsana's slaughter ...	[illegible]
Dhritarāshtra enquires of Sanjaya as to who are dead and who still living among both the Kurus and the Pāndavas	ib
Sanjaya recounts the names of those amongst the Kurus that have fallen	ib

PAGE.

Dhritarāshtra enquires about those of the Pāndava side that have fallen 12

Sanjaya recounts the names of the Pāndava warriors that have fallen in battle ... ... ib

Sanjaya recounts the names of the Kuru warriors that are still alive 15

Dhritarāshtra, foreseeing defeat, once more swoons away 17

Dhritarāshtra's lament for Karna 18

Sanjaya endeavours to comfort the old king ... 20

Continuation of Dhritarāshtra's lament ... ib

Dhritarāshtra enquires about the particulars of the battle 27

The Kauravas retire to their encampment after Drona's fall ib

They hold a consultation in the night ... ... ib

Duryodhana enquires of his adviseres as to what should next be done 28

Açwatthāman proposes the installation of Karna as generalissimo ... ... ib

Duryodhana's address to Karna, offering the command of the Kaurava army ... ... ib

Karna accepts the command and promises to slay the Pāndavas ... ... ib

The installation of Karna in the command of the army ib

The Brāhmanas bless Karna ... ... ib

The Kaurava army arrayed for battle 31

The *Makara* array and its details 32

Yudhishthira asks Arjuna to array the Pāndava army 33

The Pāndava troops arrayed in the form of a semi-circle ib

The commencement of battle 34

The fierce slaughter on both sides 35

The encounter between Bhima and Kshemadhurti ... ib

Kshemadhurti slain by Bhima 38

Diverse Pāndava warriors encounter diverse Kuru warriors ib

Encounter between Sātyaki and the two Kaikaya princes ib

Anuvinda slain by Sātyaki 39

Vinda also slain by Ditto 40

Encounter between Crutakarman and Chitrasena the ruler of the Abhisāras ... ... ,, 41

PAGE.

Chitrasena slain by Crutākarman 41
Encounter between Pritivindhya and Chitra ... ib
Encounter between Bhima and Drona's son ... 43
The *Siddhas* &c., in the sky applaud both the warriors 45
Bhima and Açwatthāman are both borne away insensible from the field 46
Fierce battle between Arjuna and the *Samsaptakas* ib
Açwatthāman challenges Arjuna 48
Encounter between Arjuna and Açwatthāman ... 49
The immense slaughter caused by Arjuna ... 50
Açwatthāman borne away from the fight by his steeds 53
The heroism of Dandadhāra 54
Arjuna encounters Dandadhāra ... ... ib
Dandadhāra slain by Arjuna 55
Arjuna slays Danda the brother of Dandadhāra ... ib
Arjuna once more proceeds against the *Samsaptakas* ib
The *Samsaptakas* slaughtered by Arjuna ... 57
Krishna describes the dismal sights on the field of battle 58
The heroism of Pāndya 61
Pāndya slaughters the Kuru army ... ... ib
Encounter between Pāndya and Açwatthāman ... 62
Pāndya slain by Açwatthāman 65
The heroism of Karna 66
The carnage caused by Karna 67
Diverse encounters between diverse heroes ... 69
Encounter between Sahadeva and Dusçāsana ... 71
Sahadeva vanquishes Dusçāsana 72
Karna encounters Nakula ... ... ib
Karna defeats Nakula and lets him escape ... 75
Karna makes a great slaughter among the Pānchālas 76
Yuyutsu encounters Uluka 77
Yuyutsu vanquished by Uluka 78
The heroism of Cakuni ... ... ib
Kripa encounters Dhrishtadyumna 80
Dhrishtadyumna confounded before Kripa ... 81
Dhrishtadyumna retreats before Kripa ... ... ib
Kritavarman encounters Cikhandin ... ... ib

PAGE.

Cikhandin worsted by Kritavarman 82
Arjuna encounters diverse heroes 83
Encounter between Duryodhana and Yudhishthira ... 85
The great carnage on the field 87
The encounter between Yudhishthira and Duryodhana continued 89
Duryodhana swoons away 91
Bhima prevents Yudhishthira from slaying Duryodhana ib
Diverse encounters 92
The Kuru army defeated by Arjuna and the other Pāndava heroes 94
The Kaurava army at evening 95
Karna assures Duryodhana that he would slay Arjuna on the morrow ... ... ib
Dhritarāshtra's grief upon hearing of the defeat of the Kurus 96
Sanjaya rebukes Dhritarāshtra by reminding him of his evil acts 97
When morning comes, Karna repeats his pledge about the slaughter of Arjuna ... ... ib
Karna desires to have Calya for driving his car ... 99
Duryodhana approaches Calya and humbly solicits him to become Karna's driver in that day's battle ... 100
Calya takes offence at the proposal 102
Duryodhana repeats his request in words that do honor to Calya 104
Calya accepts the drivership of Karna's car on the understanding that he (Calya) would utter before Karna whatever words he would think proper ... 105
Duryodhana recites to Calya the history of the triple city and of Brahman's having accepted the drivership of Mahādeva's car on the occasion of the latter's burning that abode of the *Daityas* ... ... ib
Duryodhana recites the history of Karna's preceptor in arms, viz., Rāma and his austerities and the grant of weapons unto him by Civa 118
Duryodhana eulogises Calya as superior to Krishna 123

PAGE.

Calya repeats his promise about holding the reins of Karna's steeds during the second day's battle ... 123
Calya and Karna ride the same car 125
Karna brags about his ability to slay Arjuna ... 126
Calya endeavours to inspire Karna with fear by eulogising the Pāndavas ... ... ib
Karna's boast about his competence to slay Arjuna... 127
Karna expresses his firm determination of encountering Arjuna whatever the consequences 129
Calya again eulogises Arjuna and taunts Karna ... 130
Karna addresses every Pāndava soldier, offering rich rewards in case any of them succeeded in pointing out Arjuna to him in that day's battle 131
Calya scornfully laughs at Karna's offer, answering him that he (Karna) would have a sight of Arjuna without the trouble of seeking him 133
Calya asks Karna to abandon his desire for a single combat with Arjuna 134
Karna repeats his resolution of encountering Arjuna and slaying him ... ... ib
Calya insults Karna in a long speech ... ... ib
Karna's dignified reply 136
Karna's description of the practices of the Madrakas 137
Calya, in reply, recites the story of the crow and the swan 141
The moral of the story as applied to Karna ... 145
Karna recounts to Calya the circumstances of the curse denounced on him by his preceptor Rāma ... 147
He repeats his resolution about achieving extraordinary feats that day 148
Karna suspects Calya of secret friendship with the Pāndavas 149
Karna recounts the circumstances of another curse denounced on him by a Brāhmana whose calf he had killed innocently while practising weapons in the forest 150
Karna again speaks in disparagement of the Madrakas and their customs and pratices 152

PAGE.

Calya speaks in disparagement of the Angas over whom Karna rules 159
Duryodhana restores peace between Karna and Calya ... 160
Karna proceeds to battle and assails Yudhishthira ... ib.
Dhritarāshtra enquires about the disposition of the Kuru forces 161
Sanjaya describes the Kaurava array ... ... ib
At sight of the Kuru army, Yudhishthira asks Arjuna to do what is needful 162
Calya points out to Karna the car of Arjuna ... 163
Calya draws Karna's attention to diverse portents of an unfavorable nature ... ... ib
Karna points out to Calya how the *Samsaptakas* threatened to slay Arjuna 165
Calya points out to Karna the other heroes of the Pāndava army 166
Arjuna assails the *Samsaptakas* with vigor ... 167
Karna assails the Pāndava host with vigor and afflicts Yudhishthira greatly 168
Dhritarāshtra enquires about the particulars of Karna's encounter with Yudhishthira ... ... ib
Karna attacks the Pānchālas and makes a great slaughter 169
Diverse Pāndava heroes assail Karna and his sons ... 170
Karna escapes from the ring made around him by the Pāndavas 173
Karna strikes Yudhishthira with many arrows ... ib
Cikhandin and Sātyaki and many other Pāndava warriors proceed to the rescue of the king ... ... ib
Supported by the Kauravas Karna once more penetrates the Pāndava array ... ... ib
Karna rushes towards Yudhishthira ... ... ib
Yudhisthira addresses Karna in rage 174
Encounter between Karna and Yudhishthira ... ib
The Pāndava leaders assail Karna 175
Karna invokes the *Brāhma* weapon ... ... ib
Continuance of the encounter between Karna and Yudhishthira 176
Karna makes Yudhishthira careless ... ... ib

PAGE.
Yudhishthira retreats before Karna 176
Karna pursues Yudhishthira ... ... ib
Calya counsels Karna not to seize Yudhishthira ... ib
Karna addresses Yudhishthira in an insulting speech and lets him escape 177
Karna makes a great slaughter of the Pāndava forces ib
Yudhishthira urges his warriors to proceed against Karna ib
The Pāndavas headed by Bhimasena proceed against Karna ib
The fierce battle fought between the Kauravas and the Pāndavas 178
The Kauravas break and fly away 179
The Kuru leaders assail Bhima 180
Karna attacks Bhima in the hope that Arjuna would then come up 181
Bhima makes Karna senseless who is thereupon borne away by Calya from the fight 183
Urged by Duryodhana diverse Kuru leaders assail Bhima ib
Bhima slays the Kauravas ... ... ib
Bhima slays five sons of Dhritarāshtra, viz., Vivitsu, Vikata, Saha, Nanda, and Upanānda ... 184
Karna once more encounters Bhima ... ... ib
Karna makes Bhima carless 186
Bhima jumps down with his mace in hand ... ib
Bhima slaughters the Kaurava elephants and other forces with his mace ... ... ib
Karna once more assails Yudhishthira and forces him to retreat 187
Bhima, mounting on another car, again proceeds against Karna ... ... ib
Karna turns back from the pursuit of Yudhishthira to meet Bhima... ... ... ib
Sātyaki supports Bhima ... ... ib
Fierce battle between the two sides ... ... ib
Encounter between Arjuna and the *Samsaptakas* ... 191
Arjuna invokes the *Aindra* weapon 193
The *Samsaptakas* inspired with fear 194
Diverse encounters between diverse heroes ... ib

PAGE.
Kritavarmâ defeated by Dhrishtadyumna ... 197
The heroism of Açwatthâman ... ... ib
Karna slaughters the Pândavas 200
Bhîma slaughters the Kauravas ... ... ib
Duryodhana encounters Nakula and Sahadeva ... ib
Dhrishtadyumna proceeds to the rescue of Nakula and Sahadeva 201
Duryodhana made earless by Dhrishtadyumna ... 202
Duryodhana rescued by his brothers by being taken away from the battle ... ... ib
Karna encounters the Pânchâlas and makes a great slaughter among them 203
Karna routs the Pânchâlas ... ... ib
The Pândava leaders rush against Karna ... 204
Bhîmasena slaughters the Kurus ... ... ib
Arjuna's address to Vâsudeva upon beholding Karna's prowess 205
Arjuna slays the Kauravas 206
Urged by Duryodhana the *Samsaptakas* once more proceed against Arjuna ... ... ib
Arjuna slays the younger brother of Sudakshina and then Sudakshina himself the chief of the Kâmvojas 207
Beholding the slaughter of the *Samsaptakas*, Drona's son proceeds against Arjuna 208
Fierce encounter between Arjuna and Drona's son ... ib
Krishna urges Arjuna not to spare Açwatthâman ... 209
Arjuna causes Açwatthâman to swoon away on his car ib
Açwatthâman borne away by his driver from the fight 210
Arjuna routs the *Samsaptakas*, Vrikodara the Kurus, and Karna the Pânchâlas ... ... ib
Duryodhana's spirited address to the Kuru leaders ... ib
Açwatthâman vows to slay Dhrishtadyumna ... ib
The *Apsaras* rain flowers on the combatants ... 211
Arjuna feels anxious about the safety of Yudhishthira 212
Krishna, while proceeding in search of Yudhishthira, describes the field of battle to Arjuna ... ib

PAGE.
The Kurus and the Pāndavas once more proceed against each other 215
Dhrishtadyumna encounters Karna ... ... ib
Karna encounters Sātyaki 216
Drona's son rushes against Dhrishtadyumna ... ib
Encounter between Dhrishtadyumna and Açwatthāman 217
Dhrishtadyumna worsted in the fight ... ... ib
Arjuna rescues Dhrishtadyumna from Açwatthāman's hands 218
Arjuna makes Açwatthāman senseless on his car ... 219
Arjuna desires to once more proceed against the *Samsaptakas* ... ... ib
Krishna points Yudhishthira out to Arjuna ... ib
Krishna describes the battle to Arjuna 220
Krishna's surmise about Yudhishthira's death ... 221
Krishna describes the heroism and feats of Karna ... ib
Krishna urges Arjuna to assail Karna 222
Krishna informs Arjuna of Yudhishthira's safety ... 223
Krishna applauds the Pānchālas 224
Krishna describes the feats of Bhima ... ... ib
The *Samsaptakas* fly away before Arjuna ... 225
The Pāndavas attack the Kurus with great vigor ... 226
Encounter between Karna and Cikhandin ... ib
Cikhandin worsted in the fight and retreats before Karna 227
Encounter between Dhrishtadyumna and Dusçāsana ib
Dusçāsana applauded by the warriors for his heroism ib
Karna endeavours to rally the retreating Dhārtarāshtras 228
Uluka encounters Sātyaki ... ... ib
Sātyaki makes Cakuni carless ... ... ib
The Kuru army flies before Sātyaki 229
Bhima makes Duryodhana carless and bowless at which the latter flies away from Bhima's presence ... ib
Bhima assailed by the whole of the Kuru army ... ib
Bhima scatters his assailants before him ... ib
Urged by Duryodhana, the Kaurava troops rush against Yudhishthira for seizing him 231
The Pāndava leaders proceed to Yudhishthira's rescue ib

PAGE.
Karna holds them in check 231
Sahadeva wounds Duryodhana ... ... ib
Karna proceeds to rescue the Kuru king ... ib
Karna slaughters the troops of Yudhishthira and forces them to fly away ... ... ib
Yudhishthira attacks Karna with great vigor ... 232
Yudhishthira severley wounded by Karna, orders his driver to retreat ... ... ib
The Kauravas proceed to seize Yudhishthira ... ib
The Kaikayas and the Pānchālas drive away the pursuers of Yudhishthira 233
Nakula and Sahadeva attack Karna for rescuing Yudhishthira ... ... ib
Karna pierces both Nakula and Sahadeva with many arrows ib
Karna pursues Yudhishthira and slays his steeds ... ib
Karna deprives Nakula of his car 234
Yudhishthira and Nakula ascend Sahadeva's car ... ib
Karna continues to strike Yudhishthira ... ib
Calya induces Karna to turn away from Yudhishthira by pointing out to him the danger of Duryodhana at the hands of Bhima ... ... ib
Yudhishthiras urges Nakula and Sahadeva to proceed to the aid of Bhimasena 235
Açwatthāman encounters Arjuna ... ... ib
Açwatthāman borne away from the field by his steeds ib
The Pāndavas, repeatedly charging the Kauravas, break them and cause them to fly away ... ... ib
Karna invokes the *Bhārgava* weapon 239
The awful effects of the *Bhārgava* weapon upon the Pāndava army ... ... ib
Arjuna expresses to Krishna his desire of encountering Karna 240
Krishna persuades Arjuna to first see Yudhishthira ib
Arjuna meets with Bhima and asks him to bring intelligence of Yudhisbthira 241
Bhima fears to leave the battle for incurring the reproach of cowardice ... ... ib

PAGE.

Arjuna goes to see Yudhishthira in the Pāndava camp, upon Bhima agreeing to resist the *Samsaptakas* 241

Arjuna and Keçava arrive at the Pāndava camp and find Yudhishthira resting himself after the fatigue he had undergone 242

Yudhishthira, beholding Arjuna and Keçava return to the camp, hastily concludes that Karna has been slain ib

Yudhishthira gives expression to his feelings under the belief of Karna's death ... ... ib

Arjuna disabuses Yudhishthira of his impression, telling him the real motive of his arrival in camp ... 246

Yudhishthira censures Arjuna for what he believes to be an act of cowardice on Arjuna's part in having run away from the battle, leaving Bhima unsupported to contend against the Kauravas 248

In course of his speech, Yudhishthira several times invokes Arjuna to give up *Gāndiva* to somebody else 250

Arjuna draws his sword for striking off Yudhishthira's head in fulfilment of his vow about the person who would tell him to give up *Gāndiva* 251

Krishna's address to Arjuna on the nature of truth... 252

The story of Valāka who went to heaven by slaying an animal 254

The story of the *Rishi* who went to hell by telling the truth ... ... ib

Krishna suggests that Arjuna by insulting Yudhishthira, his superior, by addressing him as *thou*, would be regarded as fulfilling his vow about slaying the person that asked him to give up *Gāndiva* ... 258

Urged by Krishna, Arjuna insults Yudhisthira in a long speech 259

Having insulted Yudhishthira, Arjuna becomes despondent and desires to strike off his own head ... 261

Krishna urges Arjuna to utter his own praises, as self-praise is equal to self-destruction ... ... ib

Arjuna praises himself ... ... ib

Arjuna begs for Yudhishthira's forgiveness ... 262

PAGE.

Yudhishthira's sorrow 263
Krishna comforts Yudhishthira and induces him to forgive both himself and Arjuna ... ... ib
Yudhishthira and Arjuna reconciled 266
Arjuna proceeds for slaying Karna 267
Krishna's address to Arjuna for raising his spirits ... 268
Arjuna's reply to Krishna 279
Diverse encounters between diverse heroes ... 283
The heroism of Bhima 284
Bhima's driver takes an estimate of his weapons ... 285
Bhima's driver gives him the agreeable intelligence of Arjuna's return to battle 286
Arjuna assails the Kaurava army with great vigor ... 288
Bhima also assails the Kauravas 289
Duryodhana urges Cakuni to encounter Bhima ... 291
Cakuni rescued by Duryodhana 292
The Kauravas fly away and seek shelter in Karna's presence 293
Karna assails the Pānchālas 294
The Pāndavas slaughter the Kauravas and the Kauravas slaughter the Pāndavas 297
Arjuna causes a river of blood to set in on the field of battle ... ... ib
Arjuna asks Krishna to bear him towards Karna ... 298
Krishna proceeds at Arjuna's request ... ... ib
Beholding Arjuna advance, Calya addresses Karna ... ib
Calya urges Karna to slay Arjuna 299
Karna vows to slay Arjuna or be slain by him ... 300
Karna applauds Arjuna ... ... ib
Karna urges the Kuru leaders to assail Arjuna and Krishna and tire them with exertion ... 302
Arjuna receives the vast force of the assailants, without wavering ... ... ib
The great slaughter caused by Arjuna 303
Açwatthāman encounters Arjuna ... ... ib
Açwatthāman supported by Kripa and Kritavarman 304
All of them worsted by Arjuna ... ... ib

PAGE.
Arjuna proceeds to the rescue of Bhima ... 305
Arjuna despatches to Yama's abode the assailants of Bhima ... ... ib
Arjuna meets with Bhima and holds a consultation with him 306
Arjuna proceeds towards Karna 307
He is opposed by ten sons of Dhritarāshtra ... ib
Arjuna slays all of them ... ... ib
Arjuna assailed by ninety *Samsaptaka* warriors ... ib
Arjuna slays all his assailants 308
Arjuna attacked by the *Mlecchas* with their elephant division ... ... ib
Heavy slaughter made by Arjuna ... ... ib
Bhima causes a great carnage of the Kaurava troops 309
Bhima protects Arjuna's rear as Arjuna again proceeds towards Karna 310
Karna attacks the Pānchālas 311
Karna deprives Dhrishtadyumna and Sātyaki of their cars ib
Karna slays the Kaikaya prince Viçoka ... ib
Karna slays the Kaikaya commander Ugrakarman ... 312
Sātyaki slays Prasena the son of Karna ... ib
Karna slays Dhrishtadyumna's son ... ... ib
Krishna urges Arjuna to encounter Karna without delay ib
The Pānchāla leaders assail Karna furiously ... 313
They are all worsted by Karna ... ... ib
The five sons of Draupadi rescue them ... ... ib
Sātyaki assails Karna ... ... ib
Sātyaki assailed by Duryodhana and Kripa and Kritavarman ... ... ib
The Pānchālas vigorously support Sātyaki ... 314
The great slaughter caused in that battle ... ib
Vrikodara encounters Dusçāsana ... ... ib
Vrikodara slays Dusçāsana and drinks his blood ... 316
The Kaurava troops fly away at sight of Bhima ... 317
Yudhāmanyu slays Chitrasena the brother of Karna ib
Bhima's joy at having fulfilled his stern vow about the slaughter of Dusçāsana 318

PAGE.
Bhima assailed by ten sons of Dhritarāshtra ... 319
Bhima slays all of them ... ... ib
Karna struck with fear at the sight of Bhima's prowess ib
Calya encourages Karna ... ... ib
Encounter between Nakula and Vrishasena the son of Karna 320
Nakula, made carless by Vrishasena, mounts upon the vehicle of Bhima 321
Bhima urges Arjuna to proceed against Karna's son Vrishasena 322
Diverse Pāndava heroes encountered by diverse Kaurava heroes... 323
Arjuna encounters Vrishasena 325
Arjuna vows to slay Vrishasena in the sight of Karna 326
Vrishasena slain by Arjuna ... ... ib
Karna, beholding the slaughter of his son, rushes in rage against Arjuna 327
Krishna's address to Arjuna ... ... ib
Arjuna repeats his vow of slaying Karna or being slain by him 328
Sanjaya describes the two warriors, viz., Arjuna and Karna, in detail ... ... ib
The partisans, among other beings, of Arjuna ... 331
Ditto of Karna 332
Dispute between Indra and Surya but the issue of the coming battle ... ... ib
Indra enquires of Brahman about the result ... 333
Brahman answers that Arjuna will succeed ... ib
Indra's address to the celestial spectators ... 334
The ape on Arjuna's banner encounters the elephant's rope on Karna's banner 335
Karna asks Calya as to what Calya would do if Karna fell in battle ... ... ib
Arjuna asks Krishna as to what Krishna would do if Arjuna fell in battle ... ... ib
Krishna assures Arjuna that his defeat is impossible 336
The commencement of the encounter 337

PAGE.

Duryodhana and Kritavarman and Cakuni and Kripa encounter Arjuna 338
Arjuna defeats all of them and covers Karna with his arrows ... ... ib
A floral shower falls upon Arjuna's head from the sky 339
Açwatthāman endeavours to terrify Duryodhana and induce him to make peace with the Pāndavas ... ib
Duryodhana disregards Açwatthāman's advice, expressing his hope that Karna would speedily slay Arjuna 340
Arjuna and Karna close with each other ... 341
Seeing Arjuna's weapons baffled by Karna, Bhima urges Arjuna to put forth his strength properly ... 344
Krishna also urges Arjuna to exert vigorously for slaying Karna 345
Arjuna invokes the *Brhāma* weapon 346
Karna baffles that weapon ... ... ib
Arjuna uses a second weapon of the same kind ... ib
The carnage caused by that weapon among the Kaurava troops ... ... ib
The Kauravas, slaughterd by Arjuna, urge Karna to slay Arjuna without delay 347
King Yudhishthira appears on the field for witnessing the battle ... ... ib
The string of *Gāndiva* breaks in consequence of the force with which Arjuna draws it 348
Karna takes advantage of the interval by piercing Arjuna, Krishna, Bhima, and others, with many arrows... ib
Karna slays many Pāndava warriors ... ... ib
Temporary advantage of Karna ... ... ib
Arjuna speedily recovers his energies and covers Karna and Calya with dense showers of arrows ... 349
Krishna pierced by Karna with five snake-weapons... ib
Arjuna in great wrath pierces Karna in his vital limbs 350
Karna trembles on his car and stands with great difficulty ib
The Kauravas fly away, leaving Karna to fight singly with Arjuna... ... ... ib
Karna baffles Arjuna's weapon ... ... ib

PAGE.

Karna and Arjuna shoot at each other dense showers of arrows 351
The history of the snake Açwasena ... ... ib
Both the warriors are fatigued 352
The *Apsaras* fan them and sprinkle perfumed water upon them ... ... ib
Karna recollects his celebrated snake-shaft and fixes it on his bowstring ... ... ib
Çalya fruitlessly endeavours to induce Karna to shoot another shaft 353
Krishna presses down Arjuna's car into the Earth as Karna's shaft courses towards Arjuna ... ib
The snake-shaft, failing to strike off Arjuna's head, breaks the latter's celebrated diadem ... ib
Açwasena, who had through *Yoga* powers, entered the snake-shaft of Karna, baffled in slaying Arjuna, appears unto Karna and asks him to shoot the same weapon again ... ... ib
Karna refuses Açwasena's help in slaying his enemy ib
Açwasena, of his own accord, comes towards Arjuna in the shape of an arrow 356
Arjuna cuts Açwasena into fragments ... ... ib
Arjuna and Karna continue to pierce each other with shafts 357
The Earth begins to devour one of the wheels of Karna's car 359
Karna rails at righteousness at the sight of his calamities ... ... ib
Karna invokes the *Brâhma* weapon 360
Arjuna baffles it with the *Aindra* weapon ... ib
Karna cuts off Arjuna's bowstring eleven times ... ib
Karna begs Arjuna not to strike him till he extricated his wheel 361
Krishna taunts Karna for appealing to virtue and the rules of fair fight by reminding him of all the wrongs done to the Pâṇḍavas by himself and Duryodhana acting according to his counsels ... 362

PAGE.

Karna hangs down his head in shame 363
Karna again invokes the *Brāhma* weapon ... ib
Arjuna baffles it with a *Brāhma* weapon of his own ib
Karna pierces Arjuna in the chest with a mighty shaft at which Arjuna swoons away 364
In the interval Karna fruitlessly endeavours to extricate his car ... ... ib
Recovering his senses, Arjuna takes up an *Anjalika* weapon and inspires it with celestial force ... ib
Arjuna strikes off Karna's head before Karna could mount on his car 366
A light issues from Karna's body when it falls down, and enters the Sun 367
The joy of the Pāndavas at the sight of Karna's fall ib
Duryodhana's grief at Karna's fall 368
Bhima, uttering loud roars, frightens the Kauravas ib
State of the Kaurava army after Karna's fall ... 370
Duryodhana resolves to make a final stand ... 371
Bhimasena and Dhrishtadyumna encounter and slay five and twenty thousand Kaurava troops ... ib
The two sons of Mādri, and Sātyaki, fall upon Cakuni's division and make a great slaughter ... 372
Arjuna rushes against the car force of the Kauravas ib
Duryodhana challenges all the Pāndavas and fights with them with great valor 373
Duryodhana rallies the remnant of his troops and exhorts them to fight ... ... ib
The Kaurava troops fly away, heedless of Duryodhana's words 374
Calya addresses Duryodhana, describing the carnage on the field ... ... ib
Calya urges the withdrawal of the troops to their nightly quarters 376
Duryodhana's grief for Karna ... ... ib
The Kaurava kings retire, headed by Drona's son ... 377
Karna, though slain, lost not his splendour ... ib
The portents that were seen at Karna's fall ... 379

PAGE.

Arjuna and Krishna blow their conchs 380
The celestials worship Arjuna and Krishna for their heroism 381
The order in which the Kauravas retire from the field after the fall of Karna ... ... ib
Krishna urges Arjuna, after the fall of Karna, to present himself to Yudhishthira 382
Yudhishthira greets Arjuna and Krishna when the two repair to him 383
Krishna congratulates Yudhishthira upon his good fortune 384
Yudhishthira ascribes his success to Krishna's influence ib
Yudhishthira comes back to the field to have a look at Karna's body 385
The Pāndava and Pānchāla warriors congratulate Yudhishthira ... ... ib
The fruits of reciting the *Karna Parva* as also of hearing it recited 386

FINIS.

THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

ENGLISH PROSE.

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THE MAHABHARATA

KARNA PARVA

SECTION I

Having bowed down unto Nārāyana, and unto that most exalted of male beings, viz. Nara, and unto the goddess Sarasvati also, must the word JAYA *be uttered.*

Vaicampayana said,—"After Drona had been slain, O monarch, the royal warriors (of the Kaurava army) headed by Duryodhana, with hearts filled with great anxiety, all repaired to Drona's son.[1] Lamenting the loss of Drona, and deprived of energy in consequence of their cheerlessness, they sat around the son of Caradwat's daughter, afflicted with grief.[2] Comforted for a little while by considerations founded upon the scriptures, when night came, those rulers of Earth proceeded to their respective tents.[3] Those lords of Earth, however, O thou of Kuru's race, could feel no happiness in their abodes. Thinking of that immense slaughter, they could not also sleep.[4] The *Suta's* son (Karna), and king Suyodhana, and Duśśāsana, and Śakuni, in especial, could not compose themselves to sleep.[5] These four passed that night together in Duryodhana's tent, reflecting upon the woes they had inflicted upon the high souled Pāndavas.[6] Formerly, they had brought Draupadi, plunged into woe on account of the match at dice, into the assembly. Recollecting it they experienced great regret, their hearts being filled with anxiety.[7] Thinking of those sufferings inflicted (upon the Pāndavas) in consequence of the gambling match, they passed that night in sorrow, O king, as if it were really a hundred years.[8] Then when morning came, observing the dictates of the ordinance, all of them duly went through the customary rites.[9] Having gone through these

customary rites and comforted to some extent, O Bhārata, they ordered their troops to be arrayed, and then came out for battle,[16] having made Karna their generalissimo by tying the auspicious thread round his wrists and having caused many foremost of Brāhmanas, by presents of vessels of curds, clarified butter, *Akshatas*,* coins of gold kine, jewels and gems, and costly robes, to pray for their victory, and having caused heralds and musicians and panegyrists to adore them with hymns about victory.[17-18] The Pāndavas also, O king, having gone through their morning rites, issued from their camp, resolved on battle.[19] Then commenced a fierce battle, making the hair to stand on end, between the Kurus and the Pāndavas, each desirous of vanquishing the other.[20] During the commandership of Karna, the battle that took place between the Kuru and the Pāndava troops was exceedingly fierce and lasted for two days.[21] Then Vrisha (Karna), having made an immense slaughter of his enemies in battle, was at last slain, in the sight of the Dhārtarāshtras, by Arjuna.[22] Then Sanjaya, repairing to Hastināpura, told Dhritarāshtra all that had happened at Kurujāngala."[23]

Janamejaya said,—"Having heard of the fall of Bhishma and that other mighty car-warrior, viz., Drona, the old king Dhritarāshtra the son of Ambikā had been afflicted with great grief.[24] How, O foremost of Brāhmanas, could he, plunged into grief, support his life having heard of the death of Karna, that well-wisher of Duryodhana?[25] How, indeed, could that descendant of Kuru support his life when he upon whom that monarch had rested the hope of his sons' victory had fallen?[26] When the king did not lay down his life even after hearing of Karna's death, I think that it is very difficult for man to yield up life even under circumstances of great grief.[27] O Brāhmana, when the king did not yield up his life after hearing of the fall of the venerable son of Cāntanu, of Vāhlika and Drona and Somadatta and Bhuriçravas, as also of

* *Akshatas* were probably *Purna-patras*, i. e., certain vessels full to brim with corn and other articles of use. The fulness is indicative of auspiciousness.—T.

other friends and his sons and grandsons, I think, O regenerate one, that the act of yielding up one's life is exceedingly difficult.[22-23] Tell me all these in detail and as they actually happened! I am not satiated with hearing the high achievements of my ancestors!"[24]

SECTION II.

Vaiçampāyana said,—"Upon the fall of Karna, O monarch, the son of Gavalgana, with a cheerless heart set out that night for Nāgapura, on steeds that rivalled the wind in speed.[1] Arrived at Hāstināpura, with a heart filled with deep anxiety, he proceeded to Dhritarāshtra's abode which no longer teemed with kinsmen and friends.[2] Beholding the king deprived of all energy by grief, joining his hands he worshipped, with a bend of his head, the monarch's feet.[3] Having duly worshipped king Dhritarāshtra, he uttered an exclamation of woe and then began,[4]—'I am Sanjaya, O lord of Earth! Art thou not happy? I hope thou art not stupified, having through thy own faults fallen into such distress?[5] Counsels for thy good had been uttered by Vidura and Drona and Gangā's son and Keçava. I hope thou feelest no pain now, remembering thy rejection of those counsels?[6] Counsels for thy good had also been uttered in the assembly by Rāma and Nārada and Kanwa and others. I hope thou feelest no pain now, remembering their rejection by thee?[7] I hope thou feelst no pain, remembering the slaughter in battle, by the foe, of Bhishma and Drona and others, those friends that were ever engaged in thy good?'[8]—Unto the *Suta's* son who with joined hands was telling him so, the monarch, afflicted with grief and drawing a long and hot breath, said these words.[9]

"Dhritarāshtra said,—'Hearing, O Sanjaya, of the fall of the heroic son of Gangā, that warrior in whom were all celestial weapons, as also of the fall of that foremost of all bowmen, *viz.*, Drona, my heart feeleth great pain!'[10] That hero endued with great energy and born of the Vasus themselves, who slew every day ten thousand car-warriors clad in mail,[11] that high-souled one unto whom Bhrigu's son had given the

highest weapons, that warrior who in his childhood had been trained in the science of the bow by Rāma, alas, even he, hath been slain by Yajnasena's son Cikhandin protected by the Pāndavas! At this my heart is greatly pained![12-13] That hero through whose grace those mighty car-warriors, *viz.*, the royal sons of Kunti, as also many other lords of Earth, have become *Mahārathas*,[†14] alas, hearing of the slaughter of that great bowman of sure aim, *viz.*, Drona, by Dhrishtadyumna, my heart is exceedingly pained![15] Those two had not in the world a person equal to them in (knowledge and use of) the four kinds of weapons! Alas, hearing of the slaughter of those two, *viz.*, Bhishma and Drona, in battle, my heart is exceedingly pained![16] That warrior who had not in the three worlds a person equal to him in knowledge of weapons, alas, hearing of the slaughter of that hero, *viz.*, Drona, what did the people of my side do?[17] After the high-souled son of Pāndu, *viz.*, Dhananjaya, exerting himself with prowess, had despatched unto Yama's abode the strong force of the *Samsaptakas*,[18] after the *Nārāyana* weapon of the intelligent son of Drona had been baffled, and after the (Kaurava) divisions had begun to fly away, what, indeed, did the people of my side do?[19] I think that, after Drona's death, my troops, flying away and sinking in an ocean of grief, resembled ship-wrecked mariners struggling on the bosom of the vasty deep.[20] What also, O Sanjaya, became the color of the faces of Duryodhana, and Karna, and Kritavarman the chief of the Bhojas, and Calya the ruler of the Madras, and of my remaining sons, and of the others, when the Kuru divisions fled away from the field?[21-22] Tell me all this as it truly happened in battle, O son of Gavalgana: and describe to me the prowess put forth by the Pāndavas and the warriors of my side![23]

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* Nilakantha rightly explains that verse 13 alludes to Bhishma and not to Drona.—T.

† A *Mahāratha* is one who can fight simultaneously with ten thousand bowmen.—T.

‡ *Four kinds of weapons, viz., mukta, amukta, muktāmukta* and *Yantramukta*. These terms have been explained in an earlier note.—T.

"Sanjaya said,—'O sire, hearing all that has happened unto the Kauravas through thy fault, thou shouldst not feel any anguish! He that is wise never feeleth any pain at what Destiny bringeth!'[24] And since destiny in unconquerable, human purposes may or may not become attainable. Hence, he that is wise never feeleth pain on the acquisition or the reverse of the objects cherished by him.'[25]

"Dhritarāshtra said,—'I do not feel great pain, O Sanjaya! I regard all this to be the result of Destiny! Tell me all that thou wishest!'"[26]

Section III.

"Sanjaya said,—'Upon the fall of the great bowman Drona, thy sons, those mighty car-warriors, became pale and cheerless and deprived of their senses.[1] Armed with weapons, all of them, O monarch, hung down their heads. Afflicted with grief and without looking at one another, they stood perfectly silent.[2] Beholding them with such afflicted countenances, thy troops, O Bhārata, themselves perturbed by grief, vacantly gazed upwards.[3] Seeing Drona slain in battle, the weapons of many of them, O king, dyed with blood, dropped from their hands.[4] Innumerable weapons, again, O Bhārata, still retained in the grasp of the soldiers, seemed, in their pendent attitude, to resemble falling meteors in the sky.*[5] Then king Duryodhana, O monarch, beholding that army of thine thus standing as if paralysed and lifeless, said,[6]—Relying upon the might of your arms I have summoned the Pāndavas to battle and caused this passage-at-arms to commence![7] Upon the fall of Drona, however, the prospect seems to be cheerless. Warriors engaged in battle all die in battle.[8] Engaged in battle, a warrior may have either victory or death. What can be strange then in this (*viz.*, the death of Drona)! Fight ye with faces turned towards every direction.[9] Behold now the

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* I think Nilakantha correctly explains this *sloka*. Unless *Nakshatrani* be taken to mean falling meteors, the comparison would be unmeaning and absurd.—T.

high-souled Karna, the son of Vikartana, that great bowman of mighty strength, careering in battle, using his celestial weapons!'[10] Through fear of that warrior in battle, that coward, viz., Dhananjaya the son of Kunti always turns back like a small deer at the sight of a lion'[11] It is he who, by the ordinary methods of human battle, brought the mighty Bhimasena endued with the strength of ten thousand elephants to that plight'[12] It is he who, uttering a loud roar, slew with his invincible dart the brave Ghatotkacha of a thousand illusions and well acquainted with celestial weapons'[13] Behold today the inexhaustible might of arms of that intelligent warrior of sure aim and invincible energy![14] Let the sons of Pāndu behold today the prowess of both Açwatthāman and Karna resembling that of Vishnu and Vāsava'[*15] All of you are singly able to slay the sons of Pāndu with their troops in battle! How much more then are you capable, when united together, of that feat! Endued with great energy and accomplished in weapons, you will today behold one another engaged in the achievement of mighty tasks!'[16]

"Sanjaya continued—'Having said these words, O sinless one, thy son Duryodhana, with his brothers, made Karna the generalissimo (of the Kuru army).[17] Obtaining the command, the mighty car-warrior Karna, so fierce in battle, uttered loud roars and fought with the foe.[18] He caused, O sire, a great carnage among the Srinjayas, the Pāñchālas, the Kekayas, and the Videhas.[19]† From his bow issued innumerable lines of arrows, one close behind the wings of another, like flights of bees.[20] Having afflicted the Pāñchālas and the Pāndavas endued with great activity, and slain thousands of warriors, he was at last slain by Arjuna!'"

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* The second line of 15 is read differently in some texts.—T.

† *Mārisha* at the end of the first line, and not *paçyatām*, is the correct reading.—T.

"Vaiçampāyana said,—Hearing this intelligence, O monarch, Dhritarāshtra the son of Ambikā, feeling the acme of grief, regarded Suyodhana to be already dead. Exceedingly agitated, the king fell down on the Earth, like an elephant deprived of its senses.[1] When that foremost of monarchs, greatly agitated, fell down on the Earth, loud wails were uttered, O best of the Bharatas, by the ladies (of the royal household). That noise was so loud that it seemed to fill the entire Earth.[2]* Immersed in a deep ocean of woe, the Bharata ladies, with hearts exceedingly agitated and scorched by grief, wept aloud.[3] Approaching the king, Gāndhāri, O bull of Bharata's race, and the other ladies of the household, all fell down on the Earth, deprived of their senses.[4] Then Sanjaya, O king, began to comfort those ladies stricken with grief, bathed in tears, and reft of consciousness.[5] Comforted (by Sanjaya), those ladies began to tremble repeatedly like a plantain grove shaken by the wind.[6] Vidura also, sprinkling that descendant of Kuru with water, began to comfort the puissant monarch who had knowledge only for his eye.[7]† Slowly restored to consciousness, and understanding that the ladies of the household were there, the king, O monarch, remained perfectly silent for sometime like one reft of reason.[8] Having reflected then for sometime, and repeatedly drawn long breaths, the king censured his own sons and applauded the Pāndavas.[9] Censuring also his own intelligence and that of Cakuni the son of Suvala, the king, having reflected for a long time, began to tremble repeatedly.[10] Controling his mind once more, the king, with sufficient fortitude, questioned his charioteer Sanjaya the son of Gavalgana."[11]

"Dhritarāshtra said,—I have heard, O Sanjaya, all that thou hast said. Hath my son Duryodhana, O *Suta*, who is ever desirous of victory, already gone to Yama's abode, despairing of success? Tell me truly, O Sanjaya, all this, even if thou wilt have to repeat it!"[12-15]

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* Both 1 and 2 are triplets in the Bengal texts.—T.

† A respectful epithet for a blind man.—T.

Vaiçampāyana continued,—"Thus addressed by the king, O Janamejaya, the *Suta* said unto him,—The mighty car-warrior Vaikartana, O monarch, hath been slain with his sons and brothers, and other *Suta* warriors, all of whom were mighty bowmen ready to lay down their lives in battle![14] Duççāsana also hath been slain by the renowned son of Pāndu. Indeed, his blood also hath been, from wrath, drunk by Bhimasena in battle![15]

Section V.

Vaiçampāyana said,—"Hearing these words, O monarch, Ambikā's son Dhritarāshtra, with heart agitated by grief, addressed his driver Sanjaya, saying,—'Through the evil policy, O sire, of my son of little foresight, Vikartana's son hath been slain! This intelligence is cutting the very core of my heart.[1] I am desirous of crossing this sea of grief! Remove my doubts, therefore, by telling me who are still alive and who are dead amongst the Kurus and the Pāndavas.'[2]

"Sanjaya said,—'Endued with great prowess and invincible in battle, Bhishma the son of Cāntanu, O king, having slain large numbers of Srinjayas and Pānchālas, hath been slain after ten days.* The mighty and invincible bowman Drona of the golden car, having slaughtered the Pānchāla divisions in battle, hath been slain.[3] Having slaughtered the half of what remained after the carnage by Bhishma and the illustrious Drona, Vikarmana's son Karna hath been slain.[4] Endued with great strength, O monarch, prince Vivingçati, having slain hundreds of Ānarta warriors in battle, hath been slain.[5] Thy heroic son Vikarna, deprived of steeds and weapons, stood, facing the foe, remembering the duties of Kshatriyas.[6] Remembering the many foul wrongs inflicted upon him by Duryodhana, and bearing in mind his own vow, Bhimasena hath slain him.[7] Possessed of great might, Vinda and Anuvinda, the two princes of Avanti, after achieving the most difficult feats, have gone to Yama's abode.[8] That hero who

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* Some texts read *Srinjayānām* for *Pandavānām*.—T.

had under his sway ten kingdoms having Sindhu for their chief, him who was ever obedient to thee,[11] *viz.*, Jayadratha of mighty energy. O king, Arjuna hath slain after vanquishing eleven *Akshauhinis* of troops with his keen arrows.[12] Endued with great activity and incapable of being easily defeated in battle, the son of Duryodhana, ever obedient to his sire's commands, hath been slain by the son of Subhadrā.[13] The brave son of Duççāsana, possessed of mighty arms and fierce in battle, hath been despatched to Yama's abode by Draupadi's son exerting himself with great prowess.[14] The ruler of the Kirātas and other dwellers of the lowlands on the sea-coast, the much-respected and dear friend of the chief of the celestials himself, *viz.*, the virtuous king Bhagadatta, who was ever devoted to Kshatriya duties, hath been despatched to Yama's abode by Dhananjaya exerting himself great with prowess.[15-16] The kinsman of the Kauravas, the son of Somadatta, *viz.*, the brave and celebrated Bhuriçravas, O king, hath been slain by Sātyaki in battle.[17] The Amvashtha king Crutāyus, that foremost of Kshatriyas, who used to career in battle most fearlessly, hath been slain by Arjuna.[18] Thy son Duççāsana, accomplished in arms and invincible in battle, and who was always wrathful, hath, O monarch, been slain by Bhimasena.[19] Sudakshina, O king, who had many thousands of wonderful elephants, hath been slain in battle by Arjuna.[20] The ruler of the Koçalas, having slain many hundreds of foes, hath himself been despatched to Yama's abode by Subhadrā's son exerting himself with prowess.[21] Having fought with many thousands of foes and with the mighty car-warrior Bhimasena himself, thy son Chitrasena hath been slain by Bhimasena.[22] The brave younger brother of the ruler of the Madras, that enhancer of the fears of foes, that handsome warrior armed with sword and shield, hath been slain by Subhadrā's son.[23] He who was equal to Karna himself in battle, *viz.*, Karna's son Vrishasena, accomplished in arms, of mighty energy and steady prowess, hath, in the very sight of Karna, been despatched to Yama's abode by Dhananjaya who put forth his prowess remembering the slaughter of his own son Abhimanyu and bearing in mind the vow he had made.[24-25] That lord of Earth, *viz.*, Crutāyus, who always displayed

a deep rooted antipathy towards the Pāndavas, hath been slain by Pārtha who reminded him of that antipathy before taking his life.[21] Calya's son of great prowess, O sire, *viz.*, Rukmaratha, hath, O king, been slain in battle by Sahadeva although the former happened to be the latter's brother, having been the son of the latter's maternal uncle.[22] The old king Bhagiratha, and Vrihatkshatra the ruler of the Kaikeyas, both endued with great prowess and might and energy, have been slain.[23] Bhagadatta's son, O king, who was possessed of great wisdom and great strength, hath been slain by Nakula who always careers in battle with the activity of the hawk.[24] Thy grandsire Vālhika, possessed of great might and prowess, hath, with all his followers, been slain by Bhimasena.[25] The mighty Jayatsena the son of Jarāsandha, the prince of the Magadhas, O king, hath been slain in battle by the high-souled son of Subhadrā.[26] Thy son Durmukha, O king, as also thy other son Dussaha, that mighty car-warrior, both of whom were regarded as heroes, have been slain by Bhimasena with his mace.[27] Durmarshana and Durvisaha and the mighty car-warrior Durjaya, having achieved the most difficult feats, have gone to Yama's abode.[28] The two brothers Kalinga and Vrishaka, who were invincible in battle, having achieved very difficult feats, have gone to Yama's abode.[29] Thy counsellor Vrishavarman of the *Suta* caste, endued with great energy, hath been despatched to Yama's abode by Bhimasena exerting himself with prowess.[30] So also king Paurava who was endued with the might of ten thousand elephants, hath, with all his followers, been slain by Pāndu's son Arjuna.[31] The Vaçātis, O king, numbering two thousand, effectual smiters all, as also the Curasenas endued with great prowess, have all been slain in battle.[32] The Abhishāhas, clad in mail, capable of smiting effectually, and fierce in battle, also the Civis, those foremost of car-warriors, with the Kalingas, have all been slain.[33] Those other heroes also, (*viz.*, the *Nārāyana Gopas*,) who lived and grew in Gokula, who were exceedingly wrathful in battle, and who never retreated from the field, have been slain by Savyasāchin.[34]* Many thousands

* *Apāvrittakavirās* is explained by Nilakantha as "unretreating heroes".—T.

of Crenis, as also the *Samsaptakas*, approaching Arjuna, have all repaired to the abode of Yama.[40] Thy two brothers-in-law, *viz.*, the princes Vrishaka and Achala, who were endued with great prowess, have for thy sake been slain by Savyasāchin.[41] King Cālwa of mighty arms and fierce deeds, who was a great bowman both in name and feats, hath been slain by Bhimasena.[42] Oghavat, O king, and Vrishanta, fighting together in battle and exerting themselves with great vigor for the sake of their ally, have both repaired to Yama's abode.[43] So also that foremost of car-warriors, *viz.*, Kshemadhurti, O monarch, hath been slain in battle by Bhimasena with his mace.[44] So also that great bowman, *viz.*, the mighty king Jalasandha, after causing an immense carnage, hath been slain by Sātyaki in battle.[45] That prince of *Rākshasas*, *viz.*, Alāyudha, unto whose vehicle were yoked asses (of monstrous shape) hath been despatched to Yama's abode by Ghatotkacha exerting himself with great prowess.[46] Rādhā's son of the *Suta* caste, and those mighty car-warriors who were his brothers, and the Kaikeyas, the Mālavas, the Madrakas, the Dravidas of fierce prowess, the Yaudhayas, the Lalittyas, the Kshudrakas, the Ucinaras, the Māvellakas, the Tundikeras, the Sāvitriputras, the Easterners, the Netherners, the Westerners, and the Southerners, O sire, have all been slain by Savyasāchin.[47-49] Large bands of foot-soldiers, myriads upon myriads of steeds, large numbers of car-warriors, and many huge elephants, have been slain.[50] Many heroes also, with standards and weapons, and with armour and attire and ornaments, and endued with perseverance and possessed of high birth and good conduct, have been slain in battle by Pārtha who is never fatigued with exertion. Others, endued with immeasurable might, and desirous of slaying their foes, (have met with a similar fate).[51-53] These and many other kings, numbering thousands, with their followers, have, O monarch, been slain in battle. That which thou askest me I am answering now.[53] Even thus did the destruction take place when Arjuna and Karna fought. Even as Mahendra slew Vritra, and Rāma slew Rāvana;[54] even as Krishna slew Naraka or Mura in battle; even as the mighty Rāma of Bhrigu's race slew the heroic Kārtaviryya, invincible in battle, with all his

kinsmen and friends, after fighting a terrible battle celebrated through the three worlds;[31-33] even as Skanda slew (the *Asura*) Mahisha, and Rudra slew (the *Asura*) Andhaka, even so hath Arjuna, O king, in single combat, slain, with all his kinsmen, that foremost of smiters, *viz.*, Karna, who was invicible in battle and upon whom the Dhārtarāshtras had placed their hopes of victory, and who was the great cause of the hostility with the Pāndavas![34-35] Pāndu's son hath now accomplished that which at one time thou couldst not believe him capable of accomplishing, although, O monarch, well-meaning friends failed not to apprise thee of it. That calamity, fraught with great destruction, hath now come![35] Thou, O king, wishing them well, hast heaped those evils on the heads of thy covetous sons! The fruit of those evils is now manifesting itself!"[36]

Section VI.

"Dhritarāshtra said,—'Thou hast, O son, mentioned the names of those of my side that have been slain in battle by the Pāndavas. Tell me now, O Sanjaya, the names of those amongst the Pāndavas that have been slain by the people of my side!'[1]

"Sanjaya said,—'The Kurtis, possessed of great prowess in battle, endued with great energy and great might, have been slain in fight by Bhishma, with all their kinsmen and advisers.[2] The Nārāyanas, the Vālabhadras, and hundreds of other heroes, all devoted (to the Pāndavas) have been slain in battle by the heroic Bhishma.[3] Satyajit, who was equal to the diadem-decked Arjuna himself in battle as regards energy and might, hath been slain in battle by Drona of sure aim.[4] Many mighty bowmen among the Pānchālas, all of whom were skilled in battle, encountering Drona, have repaired to Yama's abode.[5] So the two kings Virāta and Drupada, both venerable in years, who exerted themselves with great prowess for their ally, have, with their sons, been slain in battle by Drona.[6] That invincible hero, *viz.*, Abhimanyu, who, though a child in

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* I adopt the Bombay reading.—T.

years, was still equal in battle to Arjuna or Keçava or Valadeva, O lord, that warrior who was higly accomplished in battle, after making an immense slaughter of the foe, was at last encompassed by six foremost of car-warriors and slain by them. Unable to resist Arjuna himself, they thus slew Arjuna's son! Deprived of his car, that hero, *viz.*, the son of Subhadrā, still stayed in battle, remembering the duties of a Kshatriya. At last, O king, Dusçāsana's son, slew him on the field.[7-9] The slayer of the Patachcharas, *viz.*, the handsome son of Amvashtha, surrounded by a large force, had put forth all his prowess for the sake of his allies.[10] Having made a great slaughter among the foe, he was encountered by Duryodhana's son, the brave Lakshmana, in battle and despatched to Yama's abode.[11] The mighty bowman Vrihanta, accomplished in arms and invincible in battle, hath been despatched to Yama's abode by Dusçāsana exerting himself with great prowess.[12] The two kings Manimat and Dandadhāra, both of whom were invincible in battle and had put forth their prowess for their allies, have been slain by Drona.[13] Ançumat the ruler of the Bhojas, that mighty car-warrior at the head of his own forces, hath been despatched to Yama's abode by Drona exerting himself with great prowess.[14] Chitrasena, the ruler of the sea-coast, with his son, O Bhārata, hath been forcibly despatched by Samudrasena to Yama's abode.[15] Another ruler of a maritime country, *viz.*, Nila, and Vyāghradatta of great energy, have both, O king, been despatched to Yama's abode by Açwatthāman.[16] Chitrāyudha, and Chitrayodhin, after making a great slaughter, have both been slain in battle by Vikarna exerting himself with great prowess and displaying diverse manœvres of his car.[17] The chief of the Kaikeyas, who was equal to Vrikodara himself in battle and surrounded by Kaikeya warriors, has been slain by Kaikeya, the brother by the brother.[18] Janamejaya of the hilly country, endued with great prowess and accomplished in encounters with the mace, hath, O king, been slain by thy son Durmukha.[19] Those two foremost of men, *viz.*, the brothers Rochamāna, like two brilliant planets, have together been despatched to heaven by Drona with his shafts.[20] Many other kings, O monarch, en-

duced with great prowess, had fought (for the Pāndavas). Having achieved the most difficult feats, all of them have gone to Yama's abode.[21] Purujit and Kuntibhoja the two maternal uncles of Savyasāchin, have been despatched by Drona with shafts to such regions as are attainable by death in battle.[23] Abhibhu the ruler of the Kāçis, at the head of many of his followers, hath been obliged by Vasudāna's son to lay down his life in battle.[23] Yudhāmanyu of immeasurable prowess, and Uttamaujas of great energy, after slaying hundreds of heroic warriors, have themselves been slain by our men.[24] The Pānchāla prince Mitravarman, also Kshatradharman, O Bhārata, those two foremost of bowmen, have been despatched to Yama's abode by Drona.[25] Cikhandin's son Kshatradeva, that foremost of warriors, possessed of great bravery, hath, O king, been slain by thy grandson Lakshmana, O sire![26] The two heroes Suchitra and Chitravarman, who were sire and son and endued with great might, and who careered fearlessly in battle, have been slain by Drona.[27] Vārdhakshemi, O monarch, who was like the ocean at full tide, having had his weapons exhausted in battle, hath at last obtained undisturbed peace.[28] That foremost of *Sutas*, *viz.* Sénāvindu, having consumed many foes in battle, hath, at last, O king, been slain by Vālhika.[29] Dhrishtaketu, O monarch, that foremost of car-warriors among the Chedis, after accomplishing the most difficult feats, hath repaired to the abode of Yama.[30] Similarly, the heroic Satyadhriti, endued with great prowess, having made a great slaughter in battle for the sake of the Pāndavas, has been despatched to Yama's abode.[31] That lord of Earth, *viz.* Suketu the son of Ciçupāla, having slain many foes, hath at last been slain by Drona in battle.[32] Virāta's son Cankha, as also Uttara of great strength, having accomplished the most difficult feats, have repaired to Yama's abode.[33] Similarly Satyadhriti of the Matsyas, and Madirāçwa of great energy, and Suryadatta possessed of great prowess, have all been slain by Drona with his shafts.[34] Crenimat also, O monarch, having fought with great prowess and accomplished the most difficult feats, hath repaired to Yama's abode.[35] Similarly the chief the Māgadhas, that slayer of hostile heroes, endued with great energy

and acquainted with the highest weapons, sleepeth on the field of battle, slain by Bhishma.[26] Vasudāna also, having made an immense carnage in battle, has been despatched to Yama's abode by Bharadwāja's son exerting himself with great prowess.[27] These and many other mighty car-warriors of the Pāndavas have been slain by Drona exerting himself with great energy. I have now told them all that thou hadst asked me.'"[28]

SECTION VII.

"Dhritarāshtra said,—'When all the foremost of my warriors, O Sanjaya, have perished, I do not think that the remnant of my army will not perish![1] When those two heroes, those two mighty bowmen, those two foremost of the Kurus, *viz.*, Bhishma and Drona, have been slain, what use can I any longer have with life?[2] I cannot also brook the death of Rādhā's son, that ornament of battle, the might of whose arms was as great as that of ten thousand elephants![3] O foremost of speakers, tell me now, O *Suta*, who are yet alive in my army after the death of all the foremost heroes![4] Thou hast told me the names of those that have fallen. It seems, however, to me that they who are still alive are almost all dead![5]

"Sanjaya said,—'That hero, O king, to whom Drona, that foremost of Brāhmanas, imparted many blazing, celestial, and mighty weapons of the four kinds, that mighty car-warrior, possessed of skill and lightness of hands, that hero of firm grasp, strong weapons, and powerful shafts, that high-souled son of Drona, capable of shooting to a great distance, is still on the field, desirous of battling for thy sake.[6-7] That dweller of the Ānarta country, that son of Hiridikā, that mighty car-warrior, that foremost one among the Sātwatas, that chief of the Bhojas, *viz.*, Kritavarman, accomplished in arms, is on the field, desirous of battle.[8] Ārtāyana's son, dauntless in battle, that first of warriors, that foremost of all yet on thy side, he, *viz.*, that abandoned his own sister's sons, the Pāndavas, for making his own words true, that hero endued with great acti-

vity who promised in the presence of Yudhishthira that he would in battle depress the proud spirit of Karna, that invincible Calya, who is equal unto Cakra himself in energy, is still on the field, desirous of battling for thy sake.[9-10] Accompanied by his own force consisting of Ajâneyas, Saindhavas, mountaineers, dwellers of reparian regions, Kâmvojas, and Vanâyus, the king of the Gândhâras stayeth on the field, desirous of battling for thy sake.[11] Caradwat's son called Gautama, O king, endued with mighty arms and capable of fighting with diverse weapons in diverse beautiful ways, taking up a beautiful and large bow capable of bearing a great strain, stayeth on the field, desirous of battle.[12] That mighty car-warrior, *viz.*, the son of the ruler of the Kaikeyas, riding on a goodly car equipt with standard and goodly steeds, stayeth on the field, O chief of Kuru's race, for battling for thy sake.[13] Thy son also, that foremost of heroes in Kuru's race, *viz.*, Purumitra, O king, riding on his car possessed of the effulgence of fire or the Sun, stayeth on the field, like the Sun himself shining brilliantly in the cloudless firmament.[14] Duryodhana also, endued with great energy, in the midst of an elephant force and accompanied by many foremost of combatants, stayeth on his car adorned with gold, desirous of engaging in battle.[15]* In the midst of many kings, that foremost of men, possessed of the splendour of a lotus, looked resplendent in his beautiful armour of gold like a fire with little smoke or the Sun emerged from the clouds.[16] So also thy sons Sushena, armed with sword and shield, and the heroic Satyasena, are staying, with Chitrasena, their hearts full of joy and themselves desirous of battle.[17] Endued with modesty, the Bharata princes Chitrâyudha, Crutavarman, and Jaya, and Dala, and Satyavrata, and Duṣçala, all of whom are possessed of great might, stay on the field, desirous of battle.[18]† The ruler of the Kaitavyas, that prince, proud of his courage, and capable of fearlessly careering in battle and slaying his

* The second half of the first line of 15 is read differently in the Bombay edition. The Calcutta reading, which I adopt, is unquestionably better.—T.

† A different reading occurs in the Bombay edition.—T.

foes, possessing foot-soldiers and cavalry, and elephants and cars, stayeth on the field, desirous of battling for thy sake.[19] The heroic Crutāyu and Crutāyudha, and Chitrāngada and Chitravarman, those foremost of men, those proud warriors capable of smiting effectually and possessed of sureness of aim, stay on the field, desirous of battle.[20] The high-souled Satyasandha, the son of Karna, stayeth on the field, desirous of battle. Two other sons of Karna, possessing a knowledge of high weapons and endued with great lightness of hands, are both staying, O king, at the head of forces that are large and incapable of being pierced by warriors of little energy, desirous of battling for thy sake.*[21] Accompanied by these heroes and by many other foremost of warriors, O king, that are possessed of immeasurable might, the Kuru king (Duryodhana) is staying like a second Indra in the midst of his elephant division, in expectation of victory!'[22]

"Dhritarāshtra said,—'Thou hast told me duly all that are alive both amongst us and the foe. From this I plainly see on which side the victory will be. Indeed, it may be inferred from the facts.'"[23]

Vaiçampāyana continued,—"While saying this, Dhritarāshtra the son of Ambika, having learnt that only a small portion of his army was alive, for all his foremost of warriors had died, felt his heart to be exceedingly agitated by grief. The king swooned away. Partially restored to his senses, he addressed Sanjaya, saying,—'Wait for a moment!'[24-26] And the king said,—'O son, having heard of this dire calamity, my heart is greatly agitated. My senses are being stupified, and my limbs are about to be paralysed![26]—Having said these words, Dhritarāshtra the son of Ambikā, that lord of Earth, lost his senses and fell down on the Earth.'"[27]

Section VIII.

Janamejaya said,—"Having heard of Karna's fall and the slaughter of his sons, what, O foremost of regenerate ones,

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* This is a triplet.—T.

did the king say after he had been a little comforted?' Indeed poignant was the grief that he experienced, arising from the calamity that befell his sons! Tell me, I ask thee, all that the king said on that occasion!"[2]

Vaiçampāyana said,—"Hearing of the slaughter of Karna that was incredible and astounding, that was dreadful and capable of paralysing the senses of all creatures, that looked like the downfall of Meru,[3] or a never-to-be-believed clouding of the intellect of the wise Cukra, or the defeat of Indra of terrible feats at the hands of his foes,[4] or the falling down on the Earth of the resplendent Sun from the firmament, or a scarcely-to-be-comprehended drying up of the ocean, that receptacle of inexhaustible waters,[5] or the annihilation, perfectly astounding, of the Earth, the firmament, the points of the compass, and the waters, or the fruitlessness of acts both virtuous and sinful,[6] king Dhritarashtra, having earnestly reflected for sometime on it, thought that his army had been annihilated.[7] Thinking that other creatures also, as unslayable as Karna, would meet with a similar fate, king Dhritarāshtra the son of Ambikā, scorched with grief and sighing like a snake, with limbs almost palsied, drawing long breaths, highly cheerless, and filled with melancholy, began to lament, saying,—*O* and *Alas*.[8-9] And the king said,—O Sanjaya, the heroic son of Adhiratha was endued with the prowess of the lion or the elephant! His neck was as thick as that of a bull, and his eyes, gait, and voice were like the bull's![10] Of limbs as hard as the thunder-bolt, that young man, like a bull never flying away from a bull, never desisted from battle even if his foe happened to be the great Indra himself![11] At the sound of his bowstring and palms and at the whizz of his arrowy showers men and steeds and cars and elephants fled away from battle.[12] Relying upon that mighty-armed one, that slayer of large bands of foes, that warrior of unfading glory, Duryodhana had provoked hostilities with those mighty car-warriors, *viz*, the sons of Pāndu![13] How then could Karna, that foremost of car warriors, that tiger among men, that hero of irresistible onset, be forcibly slain by Pārtha in battle?[14] Relying on the might of his own arms, he always disregarded Keçava of unfading glory, and Dhanañjaya, and

the Vrishnis, and all other foes![15] Often did he use to say unto the foolish, avaricious, crest-fallen, kingdom-coveting, and afflicted Duryodhana even such words as these, *viz.*,—*Alone, I shall, in battle, throw down from their foremost of cars, those two invincible warriors united together, viz., the wielder of Cārnga and the wielder of Gāndiva*![16-17]—He had subjugated many invincible and mighty foes, *viz.*, the Gāndhāras, the Madrakas, the Matsyas, the Trigartas, the Tanganas, the Khasas,[18] the Pānchālas, the Videhas, the Kulindas, the Kāçi-koçalas, the Suhmas, the Angas, the Nishadhas, the Pundras, the Kichakas,[19] the Vatsas, the Kalingas, the Taralas, the Açmakas, and the Rishikas. Subjugating all these brave races, by means of his keen and whetted arrows equipt with *Kanka* feathers, that foremost of car-warriors, *viz.*, Rādhā's son, had caused all of them to pay tribute to us for the aggrandisement of Duryodhana.[20-21] Alas, how could that warrior acquainted with celestial weapons, that protector of armies, *viz.*, Karna the son of Vikartana, called also Vrisha, of mighty energy, be slain in battle by his foes, the heroic and mighty sons of Pāndu?[22] As Indra is the foremost of gods, Karna was the foremost of men. In the three worlds no third person has been heard of by us to be like them.[23] Amongst steeds, Uchchaiçravas is the foremost; amongst *Yakshas*, Vaiçravana is the foremost; amongst celestials, Indra is the foremost; amongst smiters, Karna was the foremost.[24] Unvanquished by even the most heroic and the mightiest of monarchs, he had, for Duryodhana's aggrandisement subjugated the whole Earth.[25] The ruler of Magadha, having by conciliation and honors obtained Karna for a friend, had challenged all the Kshatriyas of the world, except the Kauravas and the Yādavas, to battle.[26] Hearing that Karna hath been slain by Savyaçāchin in single combat, I am plunged in an ocean of woe like a wrecked vessel in the vasty deep![27] Indeed, hearing that that foremost of men, that best of car-warriors, hath been slain in single combat, I am sinking in an ocean of grief like a person without a raft in the sea![28] When, O Sanjaya, I do not die of even such grief, I think my heart is impenetrable and made of something harder than the thunder-

bolt.[29] Hearing of the defeat and humiliation of kinsmen and relatives and allies, who else in the world, O *Suta*, save my wretched self, would not yield up his life?[30] I desire to have poison or fire or a fall from the summit of a mountain! I am unable, O Sanjaya, to bear this heavy load of grief!'"[31]

Section IX.

"Sanjaya said,—'The world regards thee to be equal to Yayāti the son of Nahusha, in beauty, birth, fame, asceticism, and learning![1] Indeed, in learning, thou art, O king, like a great *Rishi*, highly accomplished and crowned with success! Summon thy fortitude! Do not yield to grief!'[3]

"Dhritarāshtra said,—'I think Destiny is supreme, and Exertion fruitless, since even Karna, who was like a *Çāla* tree, hath been slain in battle![2] Having slaughtered Yudhishthira's army and the large throngs of the Pānchāla car-warriors, having scorched all the points of the compass by means of his arrowy showers, having stupified the Pārthas in battle like the wielder of the thunder-bolt stupifying the *Asuras*, alas, how could that mighty car-warrior, slain by the foe, fall down on the Earth like a large tree uprooted by the tempest?[4-5] Indeed, I do not behold the end of my sorrows like a drowning man unable to see the end of the ocean![1] My anxieties are increasing, I do not desire to live,[6] hearing of Karna's death and Phālguna's victory! Indeed, O Sanjaya, I regard the slaughter of Karna to be highly incredible.[7] Without doubt, this hard heart of mine is made of the essence of adamant, for it does not burst into a thousand fragments upon hearing of the fall of Karna![8] Without doubt, the gods ordained, before (my birth), a very long life for me, since sore distressed on hearing of the death of Karna, I do not die! Fie, O Sanjaya, on this life of one that is destitute of friends![9]† Brought today, O Sanjaya, to this wretched plight, miserably shall I have to live, of foolish

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* The Bombay edition reads this verse with a slight variation.—T.

† A tripler in the Bengal texts.—T.

understanding that I am, pitied by all![10] Having formerly been the honored of the whole world, how shall I, O *Suta*, live, over-ridden by foes?[11] From pain to greater pain and calamity, have I come, O Sanjaya, in consequence of the fall of Bhishma and Drona and the high-souled Karna![12] I do not see that any one (of my army) will escape with life when the *Suta's* son hath been slain in battle! He was the great raft, O Sanjaya, to my sons![*13] That hero having shot innumerable arrows, hath been slain in battle! What use have I of life, without that bull among men?[14] Without doubt, the son of Adhiratha, afflicted with arrows, fell down from his car, like a mountain-peak riven by the fall of thunder![15] Without doubt, bathed in blood, he lieth, adorning the Earth, like an elephant slain by an infuriate prince of elephants![16] He who was the strength of the Dhārtarāshtras, he who was an object of fear to the sons of Pāndu, alas, he, *viz.*, Karna, that pride of all bowmen, hath been slain by Arjuna![17] He was a hero, a mighty bowman, the dispeller of the fears of my sons! Alas, that hero, reft of life, lieth (on the Earth), like mountain struck down by Indra![†18] The fulfilment of Duryodhana's wishes is even like locomotion to one that is lame, or the gratification of the poor man's desire, or stray drops of water to one that is thirsty![19] Planned in one way, our schemes end otherwise. Alas, Destiny is all powerful, and Time incapable of being transgressed![20] Was my son Dusçāsana, O *Suta*, slain, while flying away from the field, humbled (to the dust), of cheerless soul, and destitute of all manliness?[21] O son, O Sanjaya, I hope he did no dastardly act on that occasion? Did not that hero meet with his death like the other Kshatriyas that have fallen?[22] The foolish Duryodhana did not accept Yudhishthira's constant advice, wholesome as medicine, against the propriety of battle.[23] Possessed of great renown, Pārtha, when begged for drink by Bhishma then lying on his arrowy bed, pierced the surface of the Earth![24] Beholding

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* The Bengal texts have *pāram*; the Bombay edition reads *pāryam*. I adopt the latter.—T.

† The Bombay edition reads *mitrānām* for *putrānām*.—T.

the jet of water caused by the son of Pāndu, the mighty-armed (Bhishma, addressing Duryodhana), said,—O sire, make peace with the Pāndavas! Hostilities ceasing, peace will be thine! Let the war between thyself and thy cousins end with me! Enjoy the Earth in brotherliness with the sons of Pāndu![26-27] —Having disregarded those counsels, my child is certainly repenting now. That has now come to pass which Bhishma of great foresight said.[27] As regards myself, O Sanjaya, I am destitute of counsellors and reft of sons! In consequence of gambling, I am fallen into great misery like a bird shorn of its wings![28] As children engaged in sport, O Sanjaya, having seized a bird and cut off its wings, merrily release it,[29] but the creature cannot achieve locomotion in consequence of its winglessness; even so have I become, like a bird shorn of its wings![30] Weak, destitute of every resource, without kinsmen, and deprived of relatives and friends, cheerless and overpowered by enemies, to which point of the compass shall I go?[31] He who vanquished all the Kāmvojas and the Amvashthas with the Kaikeyas, that puissant one, who, having for the accomplishment of his purpose vanquished the Gāndhāras and the Videhas in battle, subjugated the whole Earth for the sake of Duryodhana's aggrandisment, alas, he hath been vanquished by the heroic and strong Pāndavas endued with mighty arms![32-33] Upon the slaughter, in battle, of that mighty bowman, *viz.*, Karna, by the diadem-decked (Arjuna), tell me, O Sanjaya, who were those heroes that stayed (on the field)![34] I hope he was not alone and abandoned (by friends) when slain in battle by the Pāndavas? Thou hast, O sire, told me, before this, how our brave warriors have fallen.*[35] With his powerful shafts Cikhandin felled in battle that foremost of all wielders of weapons, *viz.*, Bhishma, who did nothing to repel the attack.[36] Similarly, O Sanjaya, Drupada's son Dhrishtadyumna, uplifting his scimitar, slew the mighty bowman Drona who, already pierced with many arrows, had laid aside his weapons in battle and devoted himself to *Yoga*.†[37] These two were both slain at a

* The Bengal texts rightly read *virān* in the second line.—T.

† A triplet in the Bengal texts.—T.

disadvantage and especially by deceit. Even this is what I have heard about the slaughter of Bhishma and Drona![38] Indeed, Bhishma and Drona, while contending in fight, were incapable of being slain in battle by the wielder of the thunderbolt himself by fair means. This that I tell thee is the truth![39] As regards Karna, how, indeed, could Death touch him, that hero equal unto Indra himself, while he was engaged in shooting his manifold celestial weapons?[40] He unto whom, in exchange for his ear-rings, Purandara had given that foe-slaying, gold-decked, and celestial dart of the splendour of lightning,[41]—he who had, lying (within his quiver) amid sandal-dust, that snake-mouthed celestial arrow decked with gold, equipt with goodly wings, and capable of slaying all foes,[42]—he who, disregarding those heroic and mighty car-warriors having Bhishma and Drona at their head, had acquired from Jamadagni's son the terrible *Brâhma* weapon,[43]—that mighty-armed one, who, having seen the warriors with Drona at their head afflicted with arrows and turn away from the field, had cut off with his keen shafts the bow of Subhadrâ's son,[44]—he who, having in a trice deprived the invincible Bhimasena endued with the might of ten thousand elephants and the speed of the wind, of his car, had laughed at him,[45]—he who, having vanquished Sahadeva by means of his straight shafts and made him carless, slew him not from compassion and considerations of virtue,[46]—he who, with Cakra's dart, slew that prince of *Râkshasas, viz.*, Ghatotkacha, who, from desire of victory, had invoked a thousand kinds of illusions,[47]—he whose feats in battle, filling Dhananjaya with fear, had made the latter for such a long period avoid a single combat with him,—alas, how could that hero be slain in battle?*[48] How could he be slain by foes unless one of these had happened to him, *viz.*, the destruction of his car, the snapping of his bow, and the exhaustion of his weapons?[49] Who could vanquish that tiger among men,

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* Three lines occur after this in the Bombay edition. The Bengal texts omit them rightly, I think. In those lines Dhritarâshtra charges Arjuna with having made his engagement with the *Samsaptakas* a pretext for avoiding Karna. Such an accusation would be absurd.—T.

like a real tiger, endued with great impetuosity, *viz.*, Karna, while shaking his formidable bow and shooting therefrom his terrible shafts and celestial weapons in battle?[50] Surely, his bow broke, or his car sank in the Earth, or his weapons became exhausted, since thou tellest me that he is slain! I do not, indeed, see any other cause for (explaining) his slaughter![51] That high-souled one who had made the terrible vow—*I will not wash my feet till I slay Phálguna*,[52]—that warrior through whose fear that bull among men, *viz.*, king Yudhishthira the just, had not, in the wilderness, for thirteen years continuously, obtained a wink of sleep,[53]—that high-souled hero of great prowess relying upon whose valour my son had forcibly dragged the wife of the Pándavas to the assembly,[54] and there in the midst of that conclave, in the very sight of the Pándavas and in the presence of the Kurus, had addressed the princess of Pánchála *as the wife of slaves*,[55]—that hero of the *Suta* caste, who in the midst of the assembly had addressed Krishná, saying,—*All thy husbands, O Krishná, that are even like sesamum seeds without kernel, are no more, therefore, seek some other husband, O thou of the fairest complexion!*—and in wrath had caused her to listen to other expressions equally harsh and rude, how was that hero slain by the foe?[56-57] He who had said unto Duryodhana even these words, viz.,—*If Bhishma who boasteth of his prowess in battle, or Drona who is invincible in fight, doth not from partiality, slay the sons of Kunti, O Duryodhana, even I will slay them all, let the fever of thy heart be dispelled!*—who also said,—*What will (Arjuna's) Gándiva and the two inexhaustible quivers do to that shaft of mine, smeared with cool sandal-paste, when it will course through the welkin?*—alas, how could that warrior possessed of shoulders broad as those of the bull, be slain by Arjuna?[58-60] He who, disregarding the fierce touch of the arrows shot from *Gándiva* had addressed Krishná, saying,—*Thou hast no husbands now!*—and glared at the Pándavas,[61]—he who, O Sanjaya, relying on the might of his own arms, had entertained no fear, for even a moment, of the Párthas with their sons and Janárddana,[62]—he, I think, could not possibly meet with death at the hands of the very gods with Vásava at their head rushing against him in fury,

what than need I say, O sire, of the Pāndavas?[63] The person could not be seen competent to stay before the son of Adhiratha, while the latter, putting on his fences, used to touch the bowstring![64] It was possible for the Earth to be destitute of the splendour of the Sun, of the Moon, or of fire, but the death of that foremost of men, that never retreated from battle, could not be possible.[65] That foolish child of mine, of wicked understanding, who having got Karna, as also his brother Duṣçāsana, for his ally, had made up his mind for the rejection of Vāsudeva's proposals,[66] surely, that wight, beholding the slaughter of the bull-shouldered Karna and of Duṣçāsana, is now indulging in lamentations![67] Seeing Vikartana's son slain in single combat by Savyasāchin, and the Pāndavas crowned with victory, what, indeed, did Duryodhana say?[68] Seeing Durmarshana slain in battle and Vrishasena also, and seeing his host break when slaughtered by mighty car-warriors,[69] beholding also the kings (of his army) turn back their faces, intent on flight, and his car-warriors already fled, I think that son of mine is now indulging in lamentations![70] Beholding his host dispirited, what, indeed, did the ungovernable, proud, and foolish Duryodhana, with passions not under control, say?[71] Having himself provoked such fierce hostility though dissuaded by all his friends, what, indeed, did Duryodhana, who has suffered a great loss in battle of friends and followers, say?[72] Beholding his brother slain in battle by Bhimasena, and upon his blood being drunk, what, indeed, did Duryodhana say?[73] My son had, with the ruler of the Gāndhārvas, said,—*Karna will slay Arjuna in battle!*—When he saw that Karna slain, what, indeed, did he say?[74] What, O sire, did Çakuni the son of Suvala, who had formerly been filled with joy after going through the match at dice and cheating the son of Pāndu, say when he saw Karna slain?[75] What did that mighty car-warrior among the Sātwatas, that great bowman, *viz.*, Kritavarman the son of Hridikā, say when he saw Vaikartana slain?[76] Endued with youth, possessed of a handsome form, agreeable to the sight, and celebrated throughout the world, what, O Sanjaya, did Açwatthāman, the intelligent son of Drona, upon whom Brāhmanas and Kshatriyas and Vaiçyas that are desirous of

acquiring the science of arms wait, for protections, say when he saw Karna slain?[77-78] What did Garadwat's son Kripa, O sire, of Gotama's race, that foremost of car-warriors, that teacher of the science of arms, say when he saw Karna slain?[79] What did the mighty leader of the Madra warriors, that king of the Madras, *viz.*, the great bowman Calya of the Sauvira clan, that ornament of assemblies, that foremost of car-warriors (temporarily) engaged in driving the car, say when he saw Karna slain?* What also did all the other warriors, difficult of defeat in battle, *viz.*, those lords of Earth that came to fight, say, O Sanjaya, when they beheld Vaikartana slain?[80-82] After the fall of the heroic Droua, that tiger among car-warriors, that bull among men, who, O Sanjaya, became the heads of the several divisions in their order?[83] Tell me, O Sanjaya, how that foremost of car-warriors, *viz.*, Calya the ruler of the Madras, became engaged in driving the car of Vaikartana![84] Who were they that guarded the right wheel of the *Suta's* son while the latter was engaged in fight, and who were they that guarded his left wheel, and who were they that stood at the rear of that hero?[85] Who were those heroes that did not desert Karna, and who were those mean fellows that ran away? How was the mighty car-warrior Karna slain amidst your united selves?[86] How also did those mighty car-warriors, *viz.*, the brave Pāndavas, advance against him shooting showers of shafts like the clouds pouring torrents of rain?†[87] Tell me also, O Sanjaya, how that mighty shaft, celestial and foremost of its species, and equipt with a head like that of a serpent, became futile![88] I do not, O Sanjaya, see the possibility of even a small remnant of my cheerless host being saved when its leaders have been crushed!‡[89] Hearing of the slaughter of

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* Though a great car-warrior, Calya consented, at Duryodhana's request, to drive Karna's car during the latter's engagement with Arjuna.—T.

† The Bengal reading *Pāndavascha Katham* is better than the Bombay reading *Pāndavascha Swyam.*—T

‡ The Bengal reading *Hatotsahasya* is preferable to the Bombay reading *Hatotsedhasya.* The latter, although accepted by Nilakantha, would involve a pleonasm in view of the allusion to the *kukud* being

those two heroes, those two mighty bowmen, *viz.*, Bhishma and Drona, who were ever ready to lay down their lives for my sake, what use have I of life?*[50] Again and again I am unable to endure that Karna, the might of whose arms equalled that of ten thousand elephants, should be slain by the Pāndavas.[51] Tell me, O Sanjaya, all that occurred in the battle between the brave warriors of the Kauravas and their foes, after the death of Drona.[52] Tell me also how the sons of Kunti fought the battle with Karna, and how that slayer of foes received his quietus in the fight!"[53]

Section X.

"Sanjaya said,—'After the fall of the mighty bowman Drona on that day, O Bhārata, and after the purpose had been baffled of that mighty car-warrior, *viz.*, the son of Drona,[1] and after the vasty army, O monarch, of the Kauravas had fled away, Pārtha, having arrayed his own troops, stayed on the field with his brothers.[2] Perceiving him staying on the field, thy son, O bull of Bharata's race, seeing his own army running away, rallied them with great courage.[3] Having caused his divisions to take up their stand, thy son, O Bhārata, relying on the might of his arms, fought for a long time with his foes, the Pāndavas, who, having gained their end, were filled with joy and had been struggling for hours together. On the approach there of the evening twilight, he caused the troops to be withdrawn.[4-5] Having caused the withdrawal of their troops, and having entered their own encampment, the Kauravas held with one another a consultation about their own welfare,[6] seated like the celestials on costly couches overlaid with rich coverlets, and on excellent seats and luxurious beds.[7] Then king Duryodhana, addressing those mighty bowmen in agreeable and highly sweet expressions, spoke the following words suited to the occasion.[8]

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crushed. *Kukud* literally means the hump of a bull; hence, a leader of leaders.—T.

* *Tyktajivita* often implies one ready to lay down his life, and *not* one that has laid down his life. Compare *Drona Parvan*, sec. XXV verse 9.

"Duryodhana said,—Ye foremost of intelligent men, declare all of you, without delay, your opinions! Under these circumstances, ye kings, what is necessary and what is still more necessary?"—

"Sanjaya continued,—'When that prince of men had spoken those words, those lions among men, seated on their thrones, made various gestures expressive of their desire of battle.[9] Observing the indications of those who were all desirous of pouring their lives as libations on the battle-fire, and beholding the monarch's face radiant as the morning Sun,[11] the preceptor's son endued with intelligence and accomplished in speech, said these words:—Enthusiasm, opportunity, skill, and policy,—these are the means declared, by the learned, to be capable of accomplishing all ends. They are, however, dependent on destiny.[13] Those foremost of men we had on our side, equal unto the celestials, mighty car-warriors all, possessed of policy, devoted, accomplished, and loyal, have been slain.[13] For all that we should not despair of victory. If all these means be properly applied, even Destiny may be made propitious.[14] All of us, therefore, O Bhārata, shall install Karna, that foremost of men, endued besides with every accomplishment, in the command of the army![15] Making Karna our commander, we shall crush our foes. This Karna is endued with great might; he is a hero, accomplished in weapons, and incapable of defeat in battle. Irresistible as Yama himself, he is quite competent to vanquish our foes in battle![16]—Hearing these words from the preceptor's son, thy son, O king, at that time, built great hopes on Karna.[17] Cherishing the hope in his heart that after the fall of Bhishma and Drona, Karna would vanquish the Pāndavas, and comforted (by it), O Bhārata,[18] Duryodhana then, filled with joy at having heard those words of Açwatthāman, steadying his mind and relying on the might of his arms, said unto Rādhā's son, O monarch, these words that were fraught with affection and regard, and that were true, delightful, and beneficial to himself:[19-20]—O Karna, I know thy prowess, and the great friendship thou bearest to me! For all that, O mighty-armed one, I shall address thee certain words that are for my good![21] Having heard

them, O hero, do that which may appear desirable to thee! Thou art endued with great wisdom, and thou art even my supreme refuge![23] Those two *Atirathas* that were my Generals, *viz.*, Bhishma and Drona, have been slain. Be thou my General, thou that art mightier than they![23] Both of those great bowmen were advanced in years. They were, besides, partial to Dhananjaya. Still both those heroes were respected by me, O son of Rādhā, at thy word![24] Viewing his relationship of grandsire unto them, the sons of Pāndu, O sire, were spared in dreadful battle by Bhishma for ten successive days![25] Thyself also having laid aside thy weapons, the valiant Bhishma was slain in great battle by Phālguna with Cikhandin before him![26] After that great bowman had fallen and betaken himself to his bed of arrows, it was at thy word, O tiger among men, that Drona was made our leader![27] By him also were the sons of Prithā spared, in consequence, as I think, of their relationship unto him of pupils. That old man also has been slain by Dhrishtadyumna more speedily.[28] I do not see, even on reflection, another warrior equal to thee in battle,—thee, that is, whose prowess could not be measured by even those two foremost of warriors that have been slain in the fight![29] Without doubt, thou alone today art competent to win victory for us! Before, in the middle, and later on, thou hast accordingly acted for our good.[30] Therefore, like a leader, it behoveth thee, in this battle, to bear the burden thyself. Thyself install thy own self in the Generalship.[31] Like the celestial generalissimo, the lord Skanda of unfading prowess, (supporting the celestial army), do thou support this Dhārtarāshtra host! Like Mahendra slaying the *Dānavas*, destroy thou all the throngs of our foes![*32] Beholding thee staying in battle, the Pāndavas, those mighty car warriors, will, with the Pānchālas, fly away from battle, like the *Dānavas* at sight of Vishnu. Do thou, therefore, lead this vast force![†33] When thou shalt stand resolved on the field, the Pāndavas of wicked hearts, the Pānchālas, and the Srinjayas, will all fly away with their friends.[34]

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* A triplet in the Bengal texts.—T.

† This is a triplet in the Bengal texts.—T.

As the risen Sun, scorching everything by his energy, destroyeth the thick gloom, even so do thou destroy our foes!'[38]—

'Sanjaya continued,—'Strong became that hope, O king, in the heart of thy son, *viz.*, that where Bhishma and Drona had been slain, Karna would vanquish the Pāndavas.[39] Cherishing that hope within his heart, he said unto Karna,—O *Suta's* son, Pārtha never wishes to fight, standing before thee![40]—

'Karna said,—I have, O son of Gāndhāri, said before in thy presence, even these words, viz.,—*I shall vanquish all the Pāndavas with their sons and Janārddana!*[41]—I shall become thy General. In this there is no doubt. Tranquillise thyself, O monarch! Consider the Pāndavas to be already vanquished![42]—'

"Sanjaya continued,—'Thus addressed, O monarch, king Duryodhana then stood up with all the monarchs, like He of a hundred sacrifices with the gods, for honoring Karna with the command of the army, like the celestials for honoring Skanda.*[43] Then, O monarch, all the kings headed by Duryodhana, desirous of victory, installed Karna in the command, according to the rites enjoined by the ordinance.†[44] With golden and earthen jars filled to the brim with water and sanctified with *mantras*, with tusks of elephants and horns of rhinoceroses and mighty bulls,[45] with other vessels decked with jewels and gems, with also fragrant herbs and plants, and with other articles collected in abundance, Karna, seated at his ease on a seat made of *udumvara* wood and overlaid with silken cloth, was invested with the command, according to the rites enjoined in the scriptures. Brāhmanas, and Kshatriyas, and Vaiçyas, and respectable Cudras, praised that high-souled one after he was bathed on that excellent seat.[46-48] Thus installed in the command, O king, that slayer of foes, *viz.*, the son of Rādhā, caused, by presents of *Niskas* and kine and other wealth, many foremost of Brāhmanas to utter blessings on him.[49]—*Vanquish the Pārthas with Govinda and all their followers*,—even

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* A triplet in the Bengal texts.—T.

† The *Abhisheka* consisted in pouring sanctified water on the head of the person requiring the investiture.—T.

these were the words that the eulogists and the Brāhmanas said (unto him), O bull among men![46] (And they also said,)—Slay the Pārthas and the Pānchālas, O son of Rādhā, for our victory, like the risen Sun ever destroying Darkness with his fierce rays![47] (The sons of Pāndu) with Keçava are not able to even look at the shafts shot by thee, like owls unable to gaze at the burning rays of the Sun![48] The Pārthas with the Pānchālas are incapable of standing before thee armed with weapons, like the *Danavas* before Indra in battle![49]—Installed in the command, Rādhā's son of incomparable splendour looked resplendent in beauty and radiance like a second Sun.[50] Having installed the son of Rādhā (thus) in the command of the army, thy son, urged on by Death, regarded himself as one who had his purposes accomplished.[51] That chastiser of foes, *viz.*, Karna, also, O king, having obtained the command, ordered the troops to be arrayed, at the rise of the Sun.[52] Surrounded by thy sons, O Bhārata, Karna looked resplendent like Skanda surrounded by the celestials, in the battle having Tāraka for its evil root.*"[53]

Section XI.

"Dhritarāshtra said,—"After having obtained the command of the army, and after he had been addressed by the king himself in those sweet and brotherly words, and after he had ordered the troops to be arrayed at the hour of sunrise, tell me, O Sanjaya, what did Vikartana's son Karna do?"[1-3]

"Sanjaya said,—"Having learnt Karna's wishes, thy sons, O bull of Bharata's race, ordered the troops to be arrayed with joyful music.[5] While it still wanted a long period for the coming of the dawn, a loud noise of—*Array*,—*Array*,—O king, suddenly arose among thy troops.[6] And the uproar that arose, became tremendous and touched the very heavens, of foremost of elephants and fenced cars while under process of equipment, of foot-soldiers and steeds, O monarch, while putting on their armour or in course of being harnessed, and of combatants

* *Tārakāmaya* means that in which (the *Asura*) Tāraka was the evil sought to be put down. It is compounded of *Tāraka* and *āmya*.—T.

moving with activity and shouting unto one another.[8-9] Then the *Suta's* son, bearing a gold-backed bow, appeared (on the field) on his car possessed of the splendour of the radiant Sun, crowned with many banners, equipt with a white standard, with steeds of the hue of cranes, bearing the device of the elephant's rope, filled with a hundred quivers, furnished with mace and wooden fence, freighted with *Çataghnis* and rows of bells and darts and lances and spears, and supplied with many bows.[9-10]* And the *Suta's* son appeared on the field, blowing his conch, O king, decorated with a net-work of gold, and shaking his formidable bow adorned with pure gold.[10] Beholding the mighty bowman Karna, that foremost of car-warriors, seated on his car, difficult of approach and resembling the risen Sun that destroys the gloom,[11] none amongst the Kauravas, O tiger among men, recked, O sire, the loss of Bhishma or Drona or other men.[12] Speeding the warriors, O sire, with the blasts of his conch, Karna caused the vast army of the Kauravas to be drawn out.[13] Having arrayed the troops in the *Makara* array, that mighty bowman, that scorcher of foes, *viz.*, Karna, proceeded against the Pāndavas from desire of victory.[14] In the tip of the beak of that *Makara*, O king, was stationed Karna himself. In the two eyes were the brave Çakuni and the mighty car-warrior Ulūka.[15] In the head was Drona's son and in the neck were all the uterine brothers. In the middle was king Duryodhana supported by a large force.[16] In the left foot, O monarch, was stationed Kritavarman accompanied by the Nārāyana troops, and those invincible warriors, *viz.*, the *Gopālas*.[17]† In the right foot, O king, was Gotama's son of prowess incapable of being baffled, surrounded by those mighty bowmen, *viz.*, the Trigartas and by the Southerners.[18] In the left hind-foot was stationed Calya with a large force raised in the country of the Madras.[19]

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* All the expressions qualify *Rathena*, with the exception of *Hemaprishtena Dhaunshā* which evidently refers to the verb *Adrishyata*.—T.

† The *Gopālas* were very probably shepherds. To this day there are, in certain districts of Bengal and Bahar, *Gopālas*, now called *Gowālas* or *Ahirs*, who allow themselves to be hired for local fights and brawls. They are an extremely sturdy clan.—T.

In the right (hind-foot), O monarch, was Sushena of true vows, surrounded by a thousand cars and three hundred elephants.[20] In the tail were the two royal brothers of mighty energy, *viz.*, Chitra and Chitrasena surrounded by a large force.[21]

"'When, O great king, that foremost of men, *viz.* Karna, thus came out, king Yudhishthira the just, casting his eyes on Arjuna, said these words:[22]—Behold, O Pārtha, how the Dhārtarāshtra force, O hero, in this battle, protected by heroes and mighty car-warriors, hath been arrayed by Karna![23] This vast Dhārtarāshtra force hath lost its bravest warriors. They that remain, O mighty-armed one, are feeble, equal, as I think, to straw! Only one great bowman, *viz.*, the *Suta's* son, shineth in it![24*] That foremost of car-warriors is incapable of being vanquished by the three worlds with their mobile and immobile creatures, including the gods, *Asuras*, and *Gandharvas*, and the *Kinnaras* and great serpents.[25] If thou slayest him today, O mighty-armed one, the victory will be thine, O Phālguna! The thorn also which for twelve years hath been planted in my heart will then be plucked out! Knowing this, O thou of mighty arms, form thou the array that thou wishest![26]—Hearing those words of his brother, that Pāndava of the white steeds disposed his army in counter array after the form of the half moon.[27] On the left side was stationed Bhimasena, and on the right was stationed the great bowman Dhrishtadyumna.[28] In the middle of the array were the king and Dhananjaya the son of Pāndu. Nakula and Sahadeva were at the rear of king Yudhishthira the just.[29] The two Pānchāla princes, *viz.*, Yudhāmanyu and Uttamaujas, became the protectors of (Arjuna's) car-wheels. Protected by the diadem-decked Arjuna himself, they did not quit Arjuna for a moment.[30] The remaining kings, possessed of great courage, clad in mail, stood in the array, each in the position assigned to him, according to the measure of his enthusiam and resolution, O Bhārata.[31] Having thus formed their great array, O Bhārata, the Pāndavas, and the mighty bowmen of thy army set their hearts on battle.[32] Beholding thy army disposed into battle array by the *Suta's* son in

* A triplet in the Bengal texts.—T.

battle, Duryodhana with all his brethren regarded the Pāndavas to be already slain.[35] Similarly Yudhishthira, O king, beholding the Pāndava army disposed in array, regarded the Dhārtarāshtras with Karna to be already slain.[36] Then conchs, and kettle-drums, and tabours, and large drums, and cymbals, and *Gomukhas*, and *Jhanjharas*, were loudly blown and beat on all sides.[37] Indeed, those loud-sounding instruments were blown and beat, O king, among both the armies. Leonine roars also arose, uttered by brave warriors for victory.[38] And there also arose, O king, the noise of neighing steeds and grunting elephants, and the fierce clatter of car-wheels.[39] None, O Bhārata, (in the Kaurava army), at that time, felt the loss of Drona, seeing the great bowman Karna clad in mail and stationed at the head of the array.[40] Both armies, O monarch, teeming with joyous men, stood, eager for battle and (ready) to destroy each other without delay.[41] There, the two heroes, *viz.*, Karna and the son of Pāndu, excited with wrath at sight of each other, and both firmly resolved, stood or careered, O king, through their respective divisions.[42] The two armies, as they advanced to meet each other, seemed to dance (in joy). From the wings and the side-wings of both, warriors desirous of battle came forth.[43]* Then commenced the battle, O monarch, of men, elephants, steeds, and cars, engaged in destroying one another."[44]

Section XII.

"Sanjaya said,—Then those two vast armies, teeming with rejoicing men and steeds and elephants, resembling in splendour the celestial and the *Asura* hosts, meeting together, began to strike each other.[1] Men, cars, steeds, elephants, and foot-soldiers, of fierce prowess, made sturdy strokes destructive of bodies and sins.†[2] Lion-like men strewed the Earth with the

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* It would seem that when the actual encounter took place, the order of the array, as regards both armies, was speedily and entirely lost.—T.

† I adopt the Bengal reading which is *Dehapāpmapranāçanāh*. The meaning, of course, is that the men were slain so that their bodies were destroyed as also their sins, for death in battle is rewarded with heaven.

heads of lion-like men, each resembling the full moon or the sun in splendour and the lotus in fragrance.[7] Combatants cut off the heads of combatants, with crescent-shaped and broad-headed shafts and razor-faced arrows and axes, and battle-axes.[8] The arms of men of long and massive arms, cut off by men of long and massive arms, falling upon the Earth, shone decked with weapons and bracelets.[9] With those writhing arms adorned with red fingers and palms, the Earth looked resplendent as if strewn with fierce five-headed snakes slain by Garuda.[10] From elephants and cars and steeds, brave warriors fell down, struck by foes, like the denizens of heaven from their celestial cars on the exhaustion of their merits.[11] Other brave warriors fell down by hundreds, crushed in that battle by braver combatants with heavy maces and spiked clubs and short bludgeons.[12] Cars also, in that tumultuous fight, were crushed by cars, and infuriate elephants by infuriate compeers, and horsemen by horsemen.[13] Men destroyed by cars, and cars by elephants, and horsemen by foot-soldiers, and foot-soldiers by horsemen, dropped down on the field,[14] as also cars and steeds and foot-soldiers destroyed by elephants, and cars and steeds and elephants by foot-soldiers, and cars and foot-soldiers and elephants by steeds, and men and elephants by cars.[15] Great was the carnage made of car-warriors and steeds and elephants and men by men and steeds and elephants and car-warriors, using their hands and feet and weapons and cars.[16] When that host was being thus struck and slain by heroic warriors, the Pārthas, headed by Vrikodara, advanced against us.[17] They consisted of Dhrishtadyumna and Cikhandin and the (five) sons of Draupadi and the Prabhadrakas, and Sātyaki and Chekitāna with the Drāvida forces, and the Pāndyas, the Cholas, and the Keralas, surrounded by a mighty array, all possessed of broad chests, long arms, tall statures, and large eyes.[18-19] Decked with ornaments, possessed of red teeth, endued with the prowess of infuriate elephants, attired in robes of diverse colors, smeared with powdered scents,[20] armed with swords and nooses, capable of restraining mighty

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* The Bombay text reads *Prahitais*. If this reading be accepted, the meaning would be "dropped" by Gadura.—T.

elephants, companions in death, and never deserting one another,[17] equipt with quivers, bearing bows, adorned with long locks, and agreeable in speech, were the combatants of the infantry files led by Sātyaki, belonging to the Andhra tribe, endued with fierce forms and great energy.*[18] Other brave warriors, such as the Chedis, the Pānchālas, the Kaikayas, the Kārushas, the Koçalas, the Kānchis, and the Māghadhas, also rushed forward.[19] Their cars and steeds and elephants, all of the foremost kind, and their fierce foot-soldiers, gladdened by the notes of diverse instruments, seemed to dance and laugh.†[20] In the midst of that vast force, came Vrikodara, riding on the neck of an elephant, and surrounded by many foremost of elephant-soldiers, advancing against thy army.[21] That fierce and foremost of elephants, duly equipt, looked resplendent, like the stone-built mansion on the top of the Udaya mountain, crowned with the risen Sun.[22] Its armour of iron, the foremost of its kind, studded with costly gems, was as resplendent as the autumnal firmament bespangled with stars.[23] With a lance in his outstretched arm, his head decked with a beautiful diadem, and possessed of the splendour of the meridian Sun at autumn, Bhima began to burn his foes.[24] Beholding that elephant from a distance, Kshemadhurti, himself on an elephant, challenging, rushed cheerfully towards Bhima who was more cheerful still.[25] An encounter then took place between those two elephants of fierce forms resembling two huge hills topped with trees, each fighting with the other as it liked.[26] Those two heroes then, whose elephants thus encountered each other, forcibly struck each other with lances endued with the splendour of solar rays, and uttered loud roars.[27] Separating, they then careered in circles with their elephants, and each taking up a bow began to strike the other.[28] Gladdening the people around with their loud roars and the slaps on their armpits and the whizz of their arrows, they continued to utter leonine shouts.[29] Endued with great strength, both of them, accomplished in

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* I adopt the Bengal reading.—T.

† *Vādyaravais* of the Bengal texts is preferable to *Vadyadhara's* of the Bombay edition.—T.

weapons, fought, using their elephants with upturned trunks and decked with banners floating on the wind.[50] Then each cutting off the other's bow, they roared at each other, and rained on each other showers of darts and lances like two masses of clouds in the rainy season pouring torrents of rain.[51] Then Kshemadhurti pierced Bhimasena in the centre of the chest with a lance endued with great impetuosity, and then with six others, and uttered a loud shout.[52] With those lances sticking to his body, Bhimasena, whose form then blazed with wrath, looked resplendent like the cloud-covered Sun with his rays issuing through the interstices of that canopy.[53] Then Bhima carefully hurled at his antagonist a lance bright as the rays of the Sun, coursing perfectly straight, and made entirely of iron.[54] The ruler of the Kulutas then, drawing his bow, cut off that lance with ten shafts and then pierced the son of Pāndu with sixty shafts.[55] Then Bhima the son of Pāndu, taking up a bow whose twang resembled the roar of the clouds, uttered a loud shout and deeply afflicted with his shafts the elephant of his antagonist.[56] Thus afflicted in that battle by Bhimasena with his arrows, that elephant, though sought to be restrained, staid not on the field like a wind-blown cloud.[57] The fierce prince of elephants owned by Bhima then pursued his (flying) compeer, like a wind-blown mass of clouds pursuing another mass driven by the tempest.[58] Restraining his own elephant, the valiant Kshemadhurti pierced with his shafts the pursuing elephant of Bhimasena.[59] Then with a well-shot razor-headed arrow that was perfectly straight, Kshemadhurti cut off his antagonist's bow and then afflicted that hostile elephant.[60] Filled with wrath, Kshemadhurti then, in that battle, pierced Bhima and struck his elephant with many long shafts in every vital part. That huge elephant of Bhima then fell down, O Bhārata![61]* Bhima, however, who had jumped down from his elephant and stood on the Earth before the fall of the beast, then crushed the elephant of his antagonist with his mace.[62] And Vrikodara then struck Kshemadhurti also, who, having jumped down from his crushed

* A triplet the Bengal texts.—T.

elephant, was advancing against him with uplifted weapon.[45] Kshemadhurti, thus struck, fell down lifeless, with the sword in his arm, by the side of his elephant, like a lion struck down by thunder beside a thunder-riven hill.[46] Beholding the celebrated king of the Kulutas slain, thy troops, O bull of Bharata's race, exceedingly distressed, fled away.'"[48]

SECTION XIII.

"Sanjaya said,—'Then the mighty and heroic bowman Karna began to smite the Pāndava army in that battle, with his straight shafts.[1] Similarly, those great car warriors, *viz.*, the Pandavas, O king, filled with wrath, began to smite the army of thy son in the very sight of Karna.[2] Karna also, O king, in that battle, slew the Pāndava army with his cloth-yard shafts bright as the rays of the Sun and polished by the hands of the smith.[3] There, O Bhārata, the elephants, struck by Karna with his shafts, uttered loud cries, lost strength, became faint, and wandered on all sides.[4] While the army was being thus destroyed by the *Suta's* son, O sire, Nakula rushed with speed against that mighty car-warrior.[5] And Bhimasena rushed against Drona's son who was engaged in the accomplishment of the most difficult feats. Sātyaki checked the Kaikaya princes Vinda and Anuvinda.[6]* King Chitrasena rushed against the advancing Crutakarman; and Prativindhya against Chitra owning a beautiful standard and a beautiful bow.[7] Duryodhana rushed against king Yudhishthira the son of Dharma; while Dhananjaya rushed against the angry throngs of the *Samsaptakas*.[8]† In that slaughter of great heroes, Dhrishtadyumna proceeded against Kripa. The invincible Cikhandin closed with Kritavarman.[9] Crutakirti encountered Calya, and Mādri's son, the valiant Sahadeva, O king, encountered thy son Dusçāsana.[10] The two Kaikaya princes, in that battle, shrouded Sātyaki with a shower of blazing arrows, and the latter also, O Bhārata,

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* Vinda and Anuvinda of Avanti were slain by Arjuna. The two warriors here referred to were of the Kaikayas, not of the Avantis.—T.

† The Bengal texts read *Kruddhān* and not *Kruddhas*.—T.

shrouded the two Kaikaya brothers.[11] Those two heroic brothers deeply struck Sātyaki in the chest, like two elephants striking with their tusks a hostile compeer in the forest.*[12] Indeed, O king, those two brothers, in that battle, their own vitals pierced with shafts, pierced Sātyaki of true deeds with their shafts.[13] Sātyaki, however, O great king, covering all the points of the compass with a shower of arrows and smiling the while, checked the two brothers, O Bhārata.[14] Checked by those showers of arrows shot by the grandson of Cini, the two brothers speedily shrouded the car of Cini's grandson with their shafts.[15] Cutting off their beautiful bows, Caurin of great fame, checked them both with his keen arrows in that battle.[16] Taking up two other beautiful bows, and a number of powerful shafts, the two began to cover Sātyaki and career with great activity and skill.[17] Shot by the two brothers, those mighty shafts equipt with the feathers of the *Kanka* and the peacock and decked with gold, began to fall, illumining all the points of the compass.[18] In that dreadful battle between them, O king, the arrows they shot caused a darkness there. Those mighty car-warriors then cut off each other's bows.[19] Then the invincible Sātwata, O king, filled with rage, took up another bow in that battle, and stringing it, cut off Anuvinda's head with a keen razor-headed shaft.[20] Decked with ear-rings, that large head, O king, fell like the head of Camvara slain in the great battle (of old). And it reached the Earth in no time, filling all the Kaikayas with grief.[21]† Beholding that bave warrior slain, his brother, the mighty car-warrior Vinda, stringing another bow, began to resist the grandson of Cini from every side.[22] Piercing Sātyaki with sixty arrows equipt with wings of gold and whetted on stone, he uttered a loud shout and said,—Wait, Wait![23]—Then that mighty car-warrior of the Kaikayas speedily struck Sātyaki with many thousands of shafts in his arms and chest.[24] All his limbs wounded with arrows, Sātyaki, of prowess incapable of being baffled, looked resplendent in that battle, O king, like a flowering *Kinçuka*.[25]

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* The Bengal texts read *Mahārane* for *Mahāvane*.—T.

† Both 20 and 21 are triplets in the Bengal texts.—T.

Pierced by the high-souled Kaikaya in that encounter, Sātyaki, with the greatest ease, pierced the Kaikaya (in return) with five and twenty arrows.[26] Then those two foremost of car-warriors, having each cut off the other's handsome bow in that encounter, and having each quickly slain the other's driver and steeds, approached each other on foot for a fight with swords.[27]* Both endued with massive arms, they looked resplendent on that extensive arena, each having taken up a shield decked with a hundred moons, and each armed with an excellent sword, like Jambha and Cakra, both endued with great might, in the battle between the gods and the *Asuras* (of old).[28] Both of them, in that great battle, then began to career in circles. And then they speedily encountered each other in battle, each approaching the other near. And each of them made great efforts for the destruction of the other.[29] Then Sātwata cut in twain the shield of Kaikeya. The latter also, O king, cut in twain the shield of Sātyaki.[30] Having cut off his antagonist's shield covered with centuries of stars, Kaikeya began to career in circles, advancing and receding (at times).[31] Then the grandson of Cini, endued with great activity, cut off by a side-stroke the prince of the Kaikeyas thus careering in that great arena armed with excellent sword.[32] Cased in armour, that great bowman, *viz.*, the Kaikeya prince, O king, thus cut off in twain in that great battle, fell down like a hill riven with thunder.[33] Having slain him in battle, that foremost of car-warriors, that scorcher of foes, *viz.*, the brave grandson of Cini, quickly got upon the car of Yudhāmanyu.[34] Afterwards riding upon another car duly equipt (with everything), Sātyaki began to slay with his shafts the large force of the Kaikeyas.[35] The vast army of the Kaikeyas, thus slaughtered in battle, leaving that foe of theirs, fled away on all sides.'"[36]

Section XIV.

"Sanjaya said,—'Crutakarman then, O king, filled with wrath, struck that lord of Earth, *viz.*, Chitrasena, in that

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* A triplet in the Bengal texts.—T.

battle, with fifty shafts.[3] The ruler of the Abhisâras (in return), striking Crutakarman, O king, with nine straight arrows, pierced his driver with five.[4] Crutakarman then, filled with rage, struck Chitrasena at the head of his forces, with a keen arrow in a vital part.[5] Deeply pierced, O monarch, with that arrow by that high-souled prince, the heroic Chitrasena felt great pain and swooned away.[6] During this interval, Crutakarman of great renown covered that lord of Earth, (*viz.*, his insensible antagonist), with ninety arrows.[7] The mighty car-warrior Chitrasena then, recovering consciousness, cut off his antagonist's bow with a broad-headed arrow, and pierced his antagonist himself with seven arrows.[8] Taking up another bow that was decked with gold and capable of striking hard, Crutakarman then, with his waves of arrows, made Chitrasena assume a wonderful appearance.[9] Adorned with those arrows, the youthful king, wearing beautiful garlands, looked in that battle like a well-adorned youth in the midst of an assembly.[9] Quickly piercing Crutakarman with an arrow in the centre of the chest, he said unto him,—Wait, Wait!—Crutakarman also, pierced with that arrow in the battle, began to shed blood, like a mountain shedding streams of liquid red chalk.[10] Bathed in blood and dyed therewith, that hero shone in battle like a flowering *Kinçuka*.[11] Crutakarman then, O king, thus assailed by the foe, became filled with rage, and cut in twain the foe-resisting bow of Chitrasena.[12] The latter's bow having been cut off, Crutakarman then, O king, pierced him with three hundred arrows equipt with goodly wings, covering him completely therewith.[13] With another broad-headed arrow, sharp-edged and keen-pointed, he cut off the head, decked with head-gear, of his high-souled antagonist.[14] That blazing head of Chitrasena fell down on the ground like the moon loosened from the firmament upon the Earth at will.[15] Beholding the king slain, the troops of Chitrasena, O sire, rushed impetuously against (his slayer).[16] That great bowman then, filled with rage, rushed, shooting his shafts, against that army, like Yama filled with fury, against all creatures at the time of the universal dissolution.[17] Slaughtered in that battle by thy grandson armed with the bow, they quickly fled on all sides like

to shake him like the wind failing to shake the mountain.[9] Similarly the son of Pāndu, filled with joy, could not in that battle shake the son of Drona with his hundreds of keen shafts like torrents of rain failing to shake a mountain.[10] Shrouding each other with showers of terrible shafts, those two great car-warriors, those two heroes, endued with fierce might, shone resplendent on those two foremost of cars of theirs.[11] They then looked like two blazing Suns risen for the destruction of the world, and engaged in scorching each other with their rays constituted by excellent arrows.[12] Endeavouring with great care to counteract each other's feats in that great battle, and actually engaged in matching deed by deed with showers of arrows most fearlessly,[13] those two foremost of men careered in that combat like a couple of tigers. Both invincible and terrible, arrows constituted their fangs and bows their mouths.[14] They became invisible under those clouds of arrows on all sides, like the Sun and the Moon in the firmament shrouded by masses of clouds.[15] And then those two chastisers of foes soon became visible and blazed forth like Mars and Mercury freed from cloudy screens.[16] Then at that instant during the progress of that awful battle, Drona's son placed Vrikodara to his right,[17] pouring hundreds of fierce arrows upon him like the clouds pouring torrents of rain upon a mountain. Bhima, however, could not brook that indication of his enemy's triumph.[18] The son of Pāndu, O king, from that very station on Açwatthāman's right, began to counteract the latter's feats. Their cars continuing to wheel around in diverse ways and advance and retreat (according to the exigencies of the situation),[19] the battle between those two lions among men became exceedingly furious. Careering in diverse paths, and (executing) circular manœvres,[20] they continued to strike each other with arrows shot from their bows drawn to their fullest stretch. And each made the greatest endeavours to compass the destruction of the other. And each of them desired to make the other careless in that battle.[21]* Then that great car-warrior, *viz.*, the son of Drona, invoked many mighty weapons. The son of

* A triplet in the Bengal texts.—T.

Pāndu, however, in that battle, with his own weapons, counteracted all those weapons of his foe.[23] Then, O monarch, there took place an awful encounter of weapons, like to the terrible encounter of planets at the time of the universal destruction.[24] Those shafts, O Bhārata, let off by them, collided together, illuminating all the points of the compass and thy troops also all around.[24*] Covered with flights of arrows, the welkin assumed a terrible sight, like to what happens, O king, at the time of the universal dissolution, when it is covered with falling meteors.[25*] From the clash of shafts, O Bhārata, fire was generated there, with sparks and blazing flames. That fire began to consume both armies.[26] *Siddhas* moving there, O monarch, said these words, O lord, *viz.*,—This battle is the foremost of all battles![27] All the battles (fought before) do not come up to even a sixteenth part of this! A battle like this will never occur again![28] Both these persons, *viz.*, this Brāhmana and this Kshatriya, are endued with knowledge![29] Both are possessed of courage, and both are fierce in prowess! Dreadful is the might of Bhima, and wonderful is the skill of the other in weapons! How great is their energy, and how wonderful the skill possessed by both![30] Both of them stand in this battle like two universe-destroying Yamas at the end of the *Yuga*! They are born like two Rudras, or like two Suns![31] These two tigers among men, both endued with terrible forms, are like two Yamas in this battle!—Such were the words of the *Siddhas* heard there every moment. And among the assembled denizens of heaven there arose a leonine roar.[32†] Beholding the amazing and inconceivable feats of the two warriors in that battle, the dense throngs of *Siddhas* and *Chāranas* were filled with wonder.[33] And the gods, the *Siddhas*, and the great *Rishis* applauded them both, saying.—Excellent, O mighty-armed son of Drona! Excellent, O Bhima![34] —Meanwhile those two heroes, in that battle, O king, having done injuries to each other, glared at each other with eyes

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* The Bombay reading *Yudham* in the second line of 25 is vicious. The Bengal reading *Yadvat* is evidently preferable.—T.

† A triplet in the Bengal texts.—T.

to shake him like the wind failing to shake the mountain.[9] Similarly the son of Pāndu, filled with joy, could not in that battle shake the son of Drona with his hundreds of keen shafts like torrents of rain failing to shake a mountain.[10] Shrouding each other with showers of terrible shafts, those two great car-warriors, those two heroes, endued with fierce might, shone resplendent on those two foremost of cars of theirs.[11] They then looked like two blazing Suns risen for the destruction of the world, and engaged in scorching each other with their rays constituted by excellent arrows.[12] Endeavouring with great care to counteract each other's feats in that great battle, and actually engaged in matching deed by deed with showers of arrows most fearlessly,[13] those two foremost of men careered in that combat like a couple of tigers. Both invincible and terrible, arrows constituted their fangs and bows their mouths.[14] They became invisible under those clouds of arrows on all sides, like the Sun and the Moon in the firmament shrouded by masses of clouds.[15] And then those two chastisers of foes soon became visible and blazed forth like Mars and Mercury freed from cloudy screens.[16] Then at that instant during the progress of that awful battle, Drona's son placed Vrikodara to his right,[17] pouring hundreds of fierce arrows upon him like the clouds pouring torrents of rain upon a mountain. Bhima, however, could not brook that indication of his enemy's triumph.[18] The son of Pāndu, O king, from that very station on Açwatthāman's right, began to counteract the latter's feats. Their cars continuing to wheel around in diverse ways and advance and retreat (according to the exigencies of the situation),[19] the battle between those two lions among men became exceedingly furious. Careering in diverse paths, and (executing) circular manœvres,[20] they continued to strike each other with arrows shot from their bows drawn to their fullest stretch. And each made the greatest endeavours to compass the destruction of the other. And each of them desired to make the other carless in that battle.[21]* Then that great car-warrior, *viz.*, the son of Drona, invoked many mighty weapons. The son of

* A triplet in the Bengal texts.—*T.*

Pāndu, however, in that battle, with his own weapons, counteracted all those weapons of his foe.[23] Then, O monarch, there took place an awful encounter of weapons, like to the terrible encounter of planets at the time of the universal destruction.[24] Those shafts, O Bhārata, let off by them, collided together, illuminating all the points of the compass and thy troops also all around.[25] Covered with flights of arrows, the welkin assumed a terrible sight, like to what happens, O king, at the time of the universal dissolution, when it is covered with falling meteors.[25*] From the clash of shafts, O Bhārata, fire was generated there, with sparks and blazing flames. That fire began to consume both armies.[26] *Siddhas* moving there, O monarch, said these words, O lord, *viz.*,—This battle is the foremost of all battles![27] All the battles (fought before) do not come up to even a sixteenth part of this! A battle like this will never occur again![28] Both these persons, *viz.*, this Brāhmana and this Kshatriya, are endued with knowledge![29] Both are possessed of courage, and both are fierce in prowess! Dreadful is the might of Bhima, and wonderful is the skill of the other in weapons! How great is their energy, and how wonderful the skill possessed by both![30] Both of them stand in this battle like two universe-destroying Yamas at the end of the *Yuga*! They are born like two Rudras, or like two Suns![31] These two tigers among men, both endued with terrible forms, are like two Yamas in this battle!—Such were the words of the *Siddhas* heard there every moment. And among the assembled denizens of heaven there arose a leonine roar.[32†] Beholding the amazing and inconceivable feats of the two warriors in that battle, the dense throngs of *Siddhas* and *Chāranas* were filled with wonder.[33] And the gods, the *Siddhas*, and the great *Rishis* applauded them both, saying,—Excellent, O mighty-armed son of Drona! Excellent, O Bhima![34] —Meanwhile those two heroes, in that battle, O king, having done injuries to each other, glared at each other with eyes

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* The Bombay reading *Yudham* in the second line of 25 is vicious. The Bengal reading *Yadvat* is evidently preferable.—T.

† A triplet in the Bengal texts.—T

rolling in rage.[35] With eyes red in rage, their lips also quivered in rage. And they grinded their teeth in wrath and bit their lips.[36] And those two great car-warriors covered each other with showers of arrows, as if they were, in that battle, two masses of clouds that poured torrents of arrows for rain and that gleamed with weapons constituting their lightning.[37] Having pierced each other's standards and drivers in that great battle, and having also pierced each other's steeds, they continued to strike each other.[38] Then, O monarch, filled with rage, they took up, in that dreadful encounter, two arrows, and each desirous of slaying the other shot quickly at his foe.[39] Those two blazing arrows, resistless and endued with the force of thunder, coming, O king, to the two warriors as they stood at the head of their respective divisions, struck them both.[40] The two mighty combatants then, deeply struck with those arrows, sank, each from the force of the other, on the terrace of his respective car.[41] His driver then, understanding the son of Drona to be insensible, bore him away from the battle, O king, in the sight of all the troops.[42] Similarly, O king, his driver bore away from the battle, on his car, the son of Pāndu, that scorcher of foes, who was repeatedly falling into swoon.' "[43]

Section XVI.

'Dhritarāshtra said,—'Tell me how occurred the battle of Arjuna with the *Samsaptakas*, and of the other kings with the Pāndavas?[1] Tell me also, O Sanjaya, how happened the battle of Arjuna with Açwatthāman, and of the other lords of Earth with the Pārthas!'[2]

"Sanjaya said,—'Listen, O king, as I speak to thee as to how occurred the battle of the heroic warriors (of our side) with the foe, that battle which was destructive of bodies, sins, and lives![3] That slayer of foes, *viz.*, Pārtha, penetrating into the *Samsaptaka* force that resembled the ocean, agitated it exceedingly, like a tempest agitating the vasty deep.[4] Cutting off with broad-headed arrows of keen edges the heads of brave warriors, that were decked with faces possessed of the splendour of the full moon and with beautiful eyes and eyebrows and

teeth, Dhananjaya speedily caused the Earth to be strewn therewith as if with lotuses plucked off their stalks.'* And in that battle, Arjuna, with his razor-headed shafts, cut off the arms of his foes, that were all well rounded, large, and massive, and smeared with sandal-paste and other perfumes, with weapons in grasp, with leathern fences casing their fingers, and looking like five-headed snakes.'† And the son of Pāndu repeatedly cut off, with his broad-headed shafts, steeds, and riders, and drivers, and flags, and bows, and arrows, and arms decked with gems.[7] And Arjuna, in that battle, O king, with many thousands of arrows, despatched to Yama's abode, car-warriors and elephants and horses and horsemen.[8] Many foremost of warriors, filled with rage, and roaring like bulls, and mad (like them) with excitement for a cow in season, rushed towards Arjuna, with loud cries.'‡ All of them then began to strike Arjuna with their arrows as the latter was employed in slaying them, like infuriate bulls striking one of their species with their horns. The battle that took place between him and them made the hair to stand on end, even like the battle beween the *Daityas* and the wielder of the thunder-bolt on the occasion of the conquest of the three worlds.'[10]¶ Resisting with his own weapons the weapons of his foes on all sides, Arjuna, piercing them fast with innumerable arrows, took their lives.[11] Like the wind destroying vast masses of clouds, Arjuna, otherwise called Jaya, that enhancer of the fears of his foes, cutting off into minute fragments large throngs of cars,—cars, that is, whose poles, wheels, and ales had previously been shattered by him, and whose warriors and steeds and drivers had been slain before, and whose weapons and quivers had been displaced, and standards crushed, and traces and reins sundered, and wooden fences and shafts broken, already,—and filling every body with wonder, achieved feats magnificient to behold and rivalling those of a thousand great car-warriors

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* A triplet in the Bengal texts.—T.

† This also is a triplet in the Bengal texts.—T.

‡ The Bombay texts read this with a slight variation.—T.

¶ A triplet in the Bengal texts.—T.

fighting together.[14-15]* Crowds of *Siddhas* and celestial *Rishis* and *Chāranas* all applauded him. And celestial kettle-drums sounded, and floral showers fell upon the heads of Keçava and Arjuna. And an incorporeal voice said,[16]—These, *viz.*, Keçava and Arjuna, are those two heroes that always possess the beauty of the moon, the splendour of fire, the force of the wind, and the radiance of the Sun![16] Stationed on the same car, these two heroes are invincible even like Brahman and Içāna! These two heroes, the foremost of all creatures, are Nara and Nārāyana![17]—Hearing and beholding these wonderful things, O Bhārata, Açwatthāman, with great care and resolution, rushed against the two Krishnas in that battle.[18] With his arm that held an arrow in its grasp, the son of Drona hailed the Pāndava who was shooting shafts equipt with foe-slaying heads, and smilingly told him these words.[19]—If, O hero, thou regard me a worthy guest arrived (before thee), then give me today, with thy whole heart, the hospitality of battle![20]—Thus summoned by the preceptor's son from desire of battle, Arjuna regarded himself highly honored, and addressing Janārddana, said,[21]—The *Samsaptakas* should be slain by me, but Drona's son again is summoning me! Tell me, O Mādhava, to which of these duties should I first turn? Rising, let the services of hospitality be offered, if thou thinkest that to be proper![22]—Thus addressed, Krishna bore Pārtha who had been summoned according to the rules of triumphant challenge, to the vicinity of Drona's son, like Vāyu bearing Indra to the sacrifice.[23] Saluting Drona's son whose mind was fixed upon one thing, Keçava said unto him,—O Açwatthāman, be cool, and without losing a moment strike and bear![24] The time has come for those that are dependent on others to repay their obligation to their masters![†] The disputes between Brāhmanas are subtile. The consequences, however, of the disputes of Kshatriyas are palpable, being victory and defeat![25] For obtaining those excellent rites of hospitality that from folly thou solicitest at the hands of Pārtha, fight coolly now with the son of

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* The Bengal texts read *Bhaya-varddhanam*.—T.

† Literally, 'to pay off their master's cake.'—T.

Pāndu."[26]—Thus addressed by Vāsudeva, that foremost of regenerate ones replied, saying,—So be it!—and pierced Keçava with sixty shafts and Arjuna with three.[27] Arjuna then, filled with rage, cut off Açwatthāman's bow with three shafts. Drona's son took up another bow that was more formidable still.[28] Stringing it within the twinkling of an eye, he pierced Arjuna and Keçava, the latter with three hundred arrows, and the former with a thousand.[29] And then Drona's son, with good care, stupifying Arjuna in that battle, shot thousands and tens of thousands and millions of arrows.[30] From the quivers, the bow, the bowstring, the fingers, the arms, the hands, the chest, the face, the nose, the eyes,[31] the ears, the head, the limbs, the pores of the body, the armour on his person, the car, and the standard, O sire, of that utterer of *Brahma*, arrows began to issue.[32] Piercing Mādhava and the son of Pāndu with that thick arrowy shower, Drona's son, filled with joy, uttered a loud roar resembling that of a vast mass of congregated clouds.[33] Hearing that roar of his, the son of Pāndu said unto Keçava of unfading glory these words:—Behold, O Mādhava, this wickedness towards me of the preceptor's son![34] He regardeth us to be slain, having shrouded us with this dense arrowy shower.* I will presently, however, by my training and might, baffle his purpose![35]—Cutting off every one of those arrows shot by Açwatthāman into three fragments, that foremost one of Bharata's race destroyed them all like the Sun destroying a thick fog.[36] After this the son of Pāndu once more pierced with his fierce shafts the *Samçaptakas* with their steeds, drivers, cars, elephants, standards, and foot-soldiers.[37] Every one of those that stood there as spectators, every one of those that were stationed there on foot or car or steed or elephant, regarded himself as shrouded by the arrows of Arjuna.[38] Shot from *Gāndiva*, those winged arrows of diverse forms slew in that battle elephants and steeds and men whether stationed in his immediate front or at the distance of two miles.[39] The trunks, cut off with broad-headed shafts, of elephants adown whose cheeks and other limbs flowed the juice indicative of

* Literally, 'having made us the inmates of this arrowy mansion.'—T.

excitement, fell down like tall trees in the forest struck down with the axe.[40] A little after fell down elephants, huge as hillocks, with their riders, like mountains crushed by Indra with his thunder.[41] With his shafts cutting into minute portions well-equipt cars that looked like dissolving edifices of vapour in the evening sky and unto which were yoked well-trained steeds of great speed and which were ridden by warriors invincible in battle, the son of Pāndu continued to shower his arrows on his enemies. And Dhananjaya continued to slay well-decked horsemen and foot-soldiers of the foe.[42-43] Indeed, Dhananjaya, resembling the very Sun as he rises at the end of the *Yuga*, dried up the *Samsaptaka* ocean incapable of being dried up easily, by means of keen arrows constituting his rays.[44] Without losing a moment, the son of Pāndu once more pierced Drona's son resembling a huge hill, with shafts of great impetuosity and the splendour of the Sun, like the wielder of the thunderbolt piercing a mountain with the thunder.[45] Desirous of battle, the preceptor's son then, filled with rage, approached Arjuna for piercing him and his steeds and drivers by means of his swiftly-coursing shafts. Arjuna, however, quickly cut off the shafts shot at him by Açwatthāman.[46] The son of Pāndu then, filled with great wrath, proffered unto Açwatthāman, that desirable guest, quivers upon quivers of arrows like a charitable person offering everything in his house unto a guest.[47] Leaving the *Samsaptakas* then, the son of Pāndu rushed towards Drona's son like a donor, abandoning unworthy guests, for proceeding towards one that is worthy.'"[48*]

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* The two words used here, viz., *Pānkteyam* and its negative, have ae peculiar signification. He that is worthy of being admitted to the same line with honored guests while sitting for a feed, is a *pānkteya*. He, on the other hand, that is excluded from the line is an *apānkteya*. To this day the leaders of all castes in India are busied with questions affecting the inclusion in or the exclusion from the caste line of its members on occasions of feed and festivity.—T.

Section XVII.

"Sanjaya said,—"Then occurred that battle between Arjuna and Açwatthāman resembling the planets Cukra and Vrihaspati in splendour, like the battle between Cukra and Vrihaspati in the firmament for entering the same constellation.[1] Afflicting each other with blazing shafts that constituted their rays, those terrifiers of the world stood like two planets both deviating from their orbits.[2] Then Arjuna deeply pierced Açwatthāman with a shaft in the midst of his eye-brows. With that shaft the son of Drona looked resplendent like the Sun with upward rays.[3] The two Krishnas also, deeply afflicted by Açwatthāman with hundreds of arrows, looked like two Suns at the end of the *Yuga* resplendent with their own rays.[4] Then when Vāsudeva seemed to be stupified, Arjuna shot a weapon from which issued torrents of shafts on all sides. And he struck the son of Drona with innumerable shafts, each resembling the thunder or fire or the rod of Death.[5] Endued with mighty energy, that achiever of fierce feats, (*viz.*, Açwatthāman,) then pierced both Keçava and Arjuna with well-shot shafts inspired with great impetuosity and struck with which Death himself would feel pain.[6] Checking the shafts of Drona's son, Arjuna covered him with twice as many arrows equipt with goodly wings, and shrouding that foremost of heroes and his steeds and driver and standard, began to strike the *Samçaptakas*.[7] With his well-shot shafts Pārtha began to cut off the bows and arrows and quivers and bowstrings and hands and arms and tightly grasped weapons and umbrellas and standards and steeds and car-shafts and robes and floral garlands and ornaments and coats of mail and handsome shields and beautiful heads, in large numbers, of his unretreating foes![8-9] Well-equipt cars and steeds and elephants, ridden by heroes fighting with great care, were destroyed by the hundreds of shafts sped by Pārtha and fell down along with the heroes that rode them.[10] Cut off with broad-headed and crescent-shaped and razor-faced arrows, human heads, resembling the lotus, the Sun, or the full Moon in beauty and resplendent with diadems and necklaces and crowns, dropped ceaselessly on the Earth.[11] Then the

Kalinga, the Vanga, and the Nishāda heroes, riding on elephants that resembled in splendour the elephant of the great foe of the *Daityas*, rushed with speed against that queller of the pride of the *Dānavas*, viz., the son of Pāndu, from desire of slaying him.[12]* Pārtha cut off the armour, the vital limbs, the trunks, the riders, the standards, and the banners, of those elephants, upon which those beasts fell down like mountain summits riven with the thunder.[13] When that elephant force was broken, the diadem-decked Arjuna shrouded the son of his preceptor with shafts endued with the splendour of the newly-risen Sun, like the wind shrouding the risen Sun with masses of congregated clouds.[14] Checking with his own shafts those of Arjuna, Drona's son, shrouding both Arjuna and Vāsudeva with his arrows, uttered a loud roar, like a mass of clouds at the close of summer after shrouding the Sun or the Moon in the firmament.[15] Deeply afflicted with those arrows, Arjuna, aiming his weapons at Açwatthāman and at those followers of his belonging to the army, speedily dispelled that darkness caused by Açwatthāman's arrows, and pierced all of them with shafts equipt with goodly wings.[16] In that battle none could see when Savyasāchin took up his shafts, when he aimed them, and when he let them off. All that could be seen was that elephants and steeds and foot-soldiers and car-warriors, struck with his arrows, fell down, deprived of life.[17] Then Drona's son, without losing a moment, aiming ten foremost of arrows, sped them quickly as if they formed only one arrow. Shot with great force, five of these pierced Arjuna and the other five pierced Vāsudeva.[18] Struck with those arrows, those two foremost of men, like Kuvera and Indra, became bathed in blood. Thus afflicted, all the people there regarded those two heroes slain by Açwatthāman, that warrior who had completely mastered the science of arms.[19] Then the chief

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* *Daityaripudvipa* is explained by Nilakantha to mean an *Asura* having the form of an elephant. I cannot reject the obvious meaning of the compound for following the commentator. The elephant of the foe of the *Daityas* would mean the prince of elephants, called Airāvata, belonging to Indra.—T.

of the Daçārhas addressed Arjuna and said,—Why arrest thou (in thus sparing Açwatthāman)? Slay this warrior! If treated with indifference, even this one will be the cause of great woe, like a disease not sought to be put down by treatment!—Replying unto Keçava of unfading glory with the words—So be it,—Arjuna of unclouded understanding began, with good care, to mangle the son of Drona with his shafts.[20] Now the son of Pāndu, filled with rage, quickly pierced the massive arms, smeared with sandal-paste, and the chest, the head, and the unrivalled thighs of his antagonist with shafts equipt with heads like goats' ears, and shot with great force from *Gāndiva*. Then cutting off the traces of Açwatthāman's steeds, Arjuna began to pierce the steeds themselves, whereat the latter bore Açwatthāman away to a great distance from the field.[21] Thus borne away by those steeds endued with the speed of the wind, the intelligent son of Drona, deeply afflicted with the shafts of Pārtha, reflecting for some time, wished not to go back and renew the fight with Pārtha.[22] Knowing that victory is ever with the chief of the Vrishnis and with Dhananjaya, that foremost one of Angirasa's race, endued with great activity, entered the army of Karna, deprived of hope and with shafts and weapons almost exhausted.[23] Indeed, Drona's son, restraining his steeds, and having comforted himself a little, O sire, entered the force of Karna teeming with cars and steeds and men.[24] After Açwatthāman, that enemy of theirs, had been thus removed from the field by his steeds like a disease removed from the body by incantations and medicines and means,[25] Keçava and Arjuna proceeded towards the *Samsaptakas*, on their car whose rattle resembled the roar of the clouds and whose banner waved on the wind.'"[26]

Section XVIII.

"Sanjaya said,—"Meanwhile, towards the northern part of the Pāndava army, a loud uproar arose of cars and elephants and steeds and foot-soldiers as these were being massacred by Dandadhāra.[1] Turning the course of the car but without stopping the steeds fleet as Garuda or the wind, Keçava, ad-

dressing Arjuna, said,[2]—The chief of the Magadhas, with his (foe-) crushing elephant, is unrivalled in prowess! In training and might he is not inferior to Bhagadatta himself.[3] Having slain him first, thou wilt then slay the *Samsaptakas*!—At the conclusion of his words, Keçava bore Pārtha to the presence of Dandadhāra.[4] The chief of Magadhas, peerless in handling the elephant-hook, even as the headless planet Ketu (is peerless) among all the planets, was destroying the hostile army like a fierce commet destroying the whole Earth.[5]* Riding on his foe-slaying and well-equipt elephant which looked like the *Dānava* with elephantine face and form,† and whose roar resembled that of a congregated mass of clouds, Dandadhāra was destroying with his shafts thousands of cars and steeds and elephants and men.[6] The elephant also, treading with his feet upon cars, pressed down into the Earth a large number of men with their steeds and drivers. Many were the elephants also that that foremost of elephants crushed and slew with his two fore-feet and trunk. Indeed, the beast moved like the wheel of Death.[7] Slaying men adorned with steel coats of mail, along with their horses and foot-soldiers, the chief of the Maghadhas caused these to be pressed down into the Earth, like thick reeds pressed down with crackling sounds, by means of that mighty and foremost of elephants belonging to him.[8] Then Arjuna, riding on that foremost of cars, rushed quickly towards that prince of elephants in the midst of that host teeming with thousands of cars and steeds and elephants, and resounding with the beat and blare of innumerable cymbals and drums and conchs, and uproarious with the clatter of car-wheels, the twang of bow-strings, and the sound of palms.[9] Then Dandadhāra pierced Arjuna with a dozen foremost of shafts and Janārddana with sixteen, and each of the steeds with three, and then uttered a loud shout and laughed repeatedly.[10] Then Pārtha, with a number of broad-headed shafts, cut off the bow

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* *Ankuça-graha* means 'in handling the hook.' *Vikacha-graha* is explained by Nilkantha to mean either *Ketu*, the headless planet, or a calamitous planet like a fierce commet.—T.

† *Vide* note to verse 12 in the previous Section.—T.

of his antagonist with its string and arrow fixed thereon, as also his well-decked standard, and then the guides of his beast and the footmen that protected the animal. At this the lord of Girivraja became filled with rage.[11] Desirous of agitating Janārddana with that tusker of his, whose temples had split from excitement, and which resembled a mass of clouds and was endued with the speed of the wind, Dāndadhāra struck Dhananjaya with many lances.[12] The son of Pāndu then, with three razor-headed arrows, cut off, almost at the same instant of time, the two arms, each looking like the trunk of an elephant, and then the head, resembling the full Moon, of his foe. Then Arjuna struck the elephant of his antagonist with hundreds of arrows.[13] Covered with the gold-decked arrows of Pārtha, that elephant equipt with golden armour looked as resplendent as a mountain in the night with its herbs and trees blazing in a conflagration.[14] Afflicted with pain and roaring like a mass of clouds, and exceedingly weakened, the elephant, crying and wandering and running with tottering steps, fell down with the guide on its neck, like a mountain summit riven by thunder.[15] Upon the fall of his brother in battle, Danda advanced against Indra's younger brother and Dhananjaya, desirous of slaying them, on his tusker white as snow and adorned with gold and looking like a Himālayan summit.[16] Danda struck Janārddana with three whetted lances bright as the rays of the Sun, and Arjuna with five, and uttered a loud shout. The son of Pāndu then, uttering a loud shout, cut off the two arms of Danda.[17] Cut off by means of razor-headed shafts, those two arms, smeared with sandal-paste, adorned with *angadas*, and with lances in grasp, as they fell from the elephant's back at the same instant of time, looked resplendent like a couple of large snakes of great beauty falling down from a mountain-summit.[18] Cut off with a crescent-shaped arrow by the diadem-decked (Pārtha), the head also of Danda fell down on the Earth from the elephant's back, and covered with blood it looked resplendent as it lay like the Sun dropped from the Asta mountain towards the western quarter.[19] Then Pārtha pierced with many excellent arrows bright as the rays of the Sun that elephant of his foe,

resembling a mass of white clouds, whereupon it fell down with a loud noise like a Himālayan summit riven with thunder.[19] Then other huge elephants capable of winning victory and resembling the two already slain, were cut off by Savyasāchin, in that battle, even as the two (belonging to Danda and Dandadhāra) had been cut off. At this the vast hostile force broke.[21] Then elephants and cars and steeds and men, in dense throngs, clashed against one another and fell down on the field. Tottering, they violently struck one another and fell down deprived of life.[22] Then his soldiers, encompassing Arjuna like the celestials encompassing Purandara, began to say,—O hero, that foe of whom we had been frightened like creatures at the sight of Death himself, hath, by good luck, been slain by thee![23] If thou hadst not protected from that fear those people that were so deeply afflicted by mighty foes, then by this time our foes would have felt that delight which we now feel at their death, O slayer of enemies![24]—Hearing these and other words uttered by friends and allies, Arjuna, with a cheerful heart, worshipped those men, each according to his deserts, and proceeded once more against the *Samsaptakas*.'"[25]

Section XIX.

"Sanjaya said,—'Wheeling round, like the planet Mercury in the curvature of its orbit, Jishnu once more slew large numbers of the *Samsaptakas*.[1] Afflicted with the shafts of Pārtha, O king, men, steeds, and elephants, O Bhārata, wavered and wandered and lost color and fell down and died.[2] Many foremost of animals tied to yokes, and drivers, and standards, and bows, and shafts, and hands, and weapons in grasp, and arms, and heads, of heroic foes fighting with him, the son of Pāndu cut off in that battle, with arrows, some of which were broad-headed, some equipt with heads like razors, some crescent-shaped, and some furnished with heads like the calf's tooth.[3-4] Like bulls fighting with a bull for the sake of a cow in season, brave warriors, by hundreds and thousands, closed upon Arjuna.[6] The battle that took place between them and him made the

hair to stand on end, like the encounter between the *Daityas* and the wielder of the thunder-bolt on the occasion of the conquest of the three worlds.[6] Then the son of Ugrāyudha pierced Pārtha with three shafts resembling three venomous snakes. Pārtha, however, cut off from his enemy's trunk the latter's head.[7] Then those warriors, filled with rage, covered Arjuna from every side with diverse kinds of weapons, like the clouds urged by the Maruts shrouding Himavat at the close of summer.[8] Checking with his own weapons those of his foes on every side, Arjuna slew a large number of his enemies with well-shot shafts.[9] With his arrows Arjuna then cut off the *Tribenus*, the steeds, the drivers, and the *Parshni* drivers of many cars, and displaced the weapons and quivers of many and deprived many of their wheels and standards, and broke the chords, the traces, and the axles of many, and destroyed the bottoms and yokes of others, and caused all the equipments of many to fall off from their places.[10-11] Those cars, thus smashed and injured by Arjuna in large numbers, looked like the luxurious mansions of the rich destroyed by fire, wind, and rain.[12] Elephants, their vitals pierced with shafts resembling thunder-bolts in impetuosity, fell down like mansions on mountain-tops overthrown by blasts of lightning.[13] Large numbers of steeds with their riders, struck by Arjuna, fell down on the Earth, their tongues and entrails pressed out, themselves deprived of strength and bathed in blood, and presenting an awful sight.[14] Men and steeds and elephants, pierced by Savyasāchin with his shafts, wandered and tottered and fell down and uttered cries of pain and looked pale, O sire![15] Like Mahendra smiting down the *Dānavas*, Pārtha smote down large numbers of his foes, by means of shafts whetted on stone and resembling the thunder or poison in deadliness.[16] Brave warriors, cased in costly coats of mail and decked with ornaments, and armed with diverse kinds of weapons, lay on the field, with their cars and standards, slain by Pārtha.[17] Vanquished (and deprived of life), persons of righteous deeds, possessed of noble birth and great knowledge, proceeded to heaven in consequence of those glorious deeds of theirs, while their bodies only lay on Earth.[18] Then the chiefs, belonging to thy army, of various

reshas, filled with wrath and accompanied by their followers, rushed against Arjuna, that foremost of car-warriors.[19] Warriors borne on their cars and steeds and elephants, and foot-soldiers also, all desirous of slaying (Arjuna), rushed towards him, shooting diverse weapons with great speed.[20] Then the Arjuna-wind, by means of keen shafts, destroyed that thick shower of weapons dropped by those warriors constituting a mass of congregated clouds.[21] People then behold Arjuna crossing that raftless ocean constituted by steeds and foot-soldiers and elephants and cars, and having mighty weapons for its waves, on a bridge constituted by his own mighty weapons of offence and defence.[22] Then Vāsudeva, addressing Pārtha, said,—Why, O sinless one, dost thou sport in this way? Grinding these *Samsaptakas*, haste thyself for Karna's slaughter![23]—Saying,—So be it—unto Krishna, Arjuna then, forcibly smiting the remnant of the *Samsaptakas* with his weapons, began to destroy them like Indra destroying the *Daityas*.[24] At that time, with even the closest attention, men could not mark when Arjuna took out his shafts, when he aimed them, and when he let them off quickly.[25] Govinda himself, O Bhārata, regarded it wonderful. Like swans diving into a lake, the shafts of Arjuna, white and active as swans, penetrated into the hostile force.[26] Then Govinda, beholding the field of battle during the progress of that carnage, said these words to Savyasāchin:[27]—Here, O Pārtha, for the sake of Duryodhana alone, occurreth this great and terrible destruction of the Bharatas and other kings of the Earth![28] Behold, O son of Bharata, these bows, with golden backs, of many mighty bowmen, and these girdles and quivers loosened from their bodies![29] Behold these straight shafts equipt with wings of gold, and these long arrows washed with oil and looking like snakes freed from their sloughs![30] Behold these beautiful lances decked with gold, lying scattered about, and these coats of mail, O Bhārata, adorned with gold and fallen off from the bodies of the warriors![31] Behold these spears embellished with gold, these darts adorned with the same metal, and these huge maces twined round with threads of gold and chords of hemp![32] Behold these swords decked with bright gold and these axes

adorned with the same, and these battle-axes equipt with gold-decked handles![28] Behold also these spiked clubs, these short arrows, these *Bhuçundis*, and these *Kanapas*; these iron *Kuntas* lying around, and these heavy *Mushalas*![29] These victory-longing warriors endued with great activity and armed with diverse weapons, though dead, still seem to be quick with life![30] Behold those thousands of warriors, their limbs crushed with maces, and heads split with *Mushalas* or smashed and torn by elephants and steeds and cars![31] O slayer of foes, the field of battle is strewn with the bodies of men and elephants and steeds, deprived of life, dreadfully mangled with shafts and darts and swords and lances and scimitars and axes and spears and *Nalikaras* and bludgeons, and bathed in streams of blood![32-33] Strewn with arms smeared with sandal-paste and decked with *Angadas* and graced with auspicious indications and cased in leathern fences and adorned with *Keyuras*, the Earth looks resplendent, O Bhārata![34] Strewn also with hands having fingers cased in fences, decked with ornaments, and lopped off from arms, and with severed thighs looking like the trunks of elephants, of heroes endued with great activity, and with heads adorned with ear-rings and headgears set with gems, (the Earth looks exceedingly beautiful)![35] Behold those beautiful cars, decked with golden bells, broken in diverse ways! Behold those numerous steeds bathed in blood, those bottoms of cars, and long quivers, and diverse kinds of standards and banners,[41] and those huge conchs of the combatants, and those yak tails perfectly white, and those elephants with tongues lolling out and lying on the field like hills,[42] and those beautiful with triumphal banners, and those slain elephant-warriors, and those rich coverlets, each consisting of one piece of blanket, for the backs of those huge beasts,[43] and those beautiful and variegated and torn blankets, and those numerous bells loosened from the bodies of elephants and broken into fragments by those falling creatures,[44] and those hooks with handles set with stones of *lapis lazuli* fallen upon the Earth, and those ornamented yokes of steeds, and those armours, set with diamonds, for their breasts, and those rich cloths, adorned with gold and tied to the ends of the standards

borne by horsemen,[45a] and those variegated coverlets and housings and *Ranku* skins, set with brilliants and inlaid with gold, for the backs of steeds, and fallen on the ground,[46] and those large diamonds adorning the head-gears of kings, and those beautiful necklaces of gold, and those umbrellas displaced from their positions, and those yak-tails and fans![47] Behold the Earth strewn with faces adorned with ear-rings, bright as the moon or stars, and embellished with well-cut beards, and each looking like the full moon![48] The Earth, strewn with those faces looking like lilies and lotuses, resembles a lake adorned with a dense assemblage of lilies and lotuses.[49] Behold, the Earth, possessing the effulgence of the bright moon and diversified as if with myriads of stars, looks like the autumnal firmament baspangled with stellar lights![50] O Arjuna, those feats that have been achieved by thee in great battle today, are, indeed, worthy of thee or of the chief of the celestials himself in heaven![51]—Even thus did Krishna show the field of battle unto Arjuna. And while returning (from the field to their camp), they heard a loud noise in the army of Duryodhana.[52] Indeed, the uproar that was heard consisted of the blare of conchs and the beat of cymbals and drums and *Paṭahas* and the clatter of car-wheels, the neigh of steeds, the grunt of elephants, and the fierce clash of weapons.[53] Penetrating into that force by the aid of his steeds possessing the fleetness of the wind, Krishna became filled with wonder upon beholding thy army grinded by Pāndya.[54] Like Yama himself slaying creatures whose lives have run out, Pāndya, that foremost of warriors skilled in shafts and weapons, was destroying crowds of foes by means of diverse kinds of shafts.[55] Piercing the bodies of elephants and steeds and men with sharp shafts, that foremost of smiters overthrew and deprived them of life.[56] Cutting off with his own shafts the diverse weapons hurled at him by many foremost of foes, Pāndya slew his enemies like Cakra destroying the *Dānavas*."[57]

[45a] This is a triplet in the Bengal texts.—T.

Section XX.

"Dhritarāshtra said,—Thou didst before mention to me the name of Pāndya, that hero of world-wide celebrity, but his feats, O Sanjaya, in battle, have never been narrated by thee! Tell me today in detail of the prowess of that great hero, his skill, spirit, and energy, the measure of his might, and his pride!"[1]

"Sanjaya said,—'Bhishma and Drona and Kripa and Drona's son and Karna and Arjuna and Janārddana, those thorough masters of the science of weapons, are regarded by thee as the foremost of car-warriors. Know, however, that Pāndya regarded himself superior to all these foremost of car-warriors in energy! Indeed, he never regarded any one amongst the kings as equal to himself.[2-4] He never admitted his equality with Karna and Bhishma. Nor did he admit within his heart that he was inferior in any respect to Vāsudeva or Arjuna.[5] Even such was Pāndya, that foremost of kings, that first of all wielders of weapons. Filled with rage like the Destroyer himself, Pāndya, at that time, was slaughtering the army of Karna.[6] That force swelling with cars and steeds and teeming with foremost of foot-soldiers, struck by Pāndya, began to turn round like the potter's wheel.[7] Like the wind dispersing a mass of congregated clouds, Pāndya, with his well-shot arrows, began to disperse that force, destroying its steeds and drivers and standards and cars and causing its weapons and elephants to fall down.[8] Like the splitter of mountains striking down mountains with his thunder, Pāndya overthrew elephants with their riders, having previously cut down the standards and banners and weapons with which they were armed, as also the foot-soldiers that protected those beasts.[9] And he cut down horses, and horsemen with their darts and lances and quivers. Mangling with his shafts the Pulindas, the Khasas, the Vālhikas, the Nishādas, the Andhakas, the Tangaṇas, the Southerners, and the Bhojas, all of whom, endued with great courage, were unyielding and obstinate in battle, and divesting them of their weapons and coats of mail, Pāndya deprived them of their lives.[10-11] Beholding Pāndya destroying with his shafts in battle that host consisting

of four kinds of forces, the son of Drona fearlessly proceeded towards that fearless warrior.[13] Fearlessly addressing in sweet words that warrior who then seemed to dance on his car, Drona's son, that foremost of smiters, smiling the while, summoned him and said,[14]—O king, O thou with eyes like the petals of the lotus, thy birth is noble and learning great! Of celebrated might and prowess, thou resemblest Indra himself![15] Stretching with thy two massive arms the bow held by thee and whose large string is attached to thy grasp, thou lookest beautiful like a mass of congregated clouds as thou pourest over thy foes thick showers of impetuous shafts! I do not see anybody save myself that can be a match for thee in battle![15-16] Alone thou crushest numerous cars and elephants and foot-soldiers and steeds, like the fearless lion of terrible might crushing herds of deer in the forest.[17] Making the welkin and the Earth resound with the loud clatter of thy car-wheels, thou lookest resplendent, O king, like a crop-destroying autumnal cloud of loud roars.[18] Taking out of thy quiver and shooting thy keen shafts resembling snakes of virulent poison, fight with myself only, like (the *Asura*) Andhaka fighting with the Three-eyed deity![19]—Thus addressed, Pāndya answered,—So be it!—Then Drona's son, telling him,—Strike,—assailed him with vigor. In return, Malayadhwaja pierced the son of Drona with a barbed arrow.[20] Then Drona's son, that best of preceptors, smiling the while, struck Pāndya with some fierce arrows, capable of penetrating into the very vitals and resembling flames of fire.[21] Then Açwatthāman once more sped at his foe some other large arrows equipt with keen points and capable of piercing the very vitals, causing them to course through the welkin with the ten different kinds of motion.[22] Pāndya, however, with nine shafts of his cut off all those arrows of his antagonist. With four other shafts he afflicted the four steeds of his foe, at which they speedily expired.[23] Having then, with his sharp shafts, cut off the arrows of Drona's

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[22] These are, upwards, downwards, straight, transverse, etc. Different limbs require to be pierced with arrows inspired with different kinds of motion.—T.

son, Pāndya then cut off the streched bowstring of Açwatthāman endued with the splendour of the Sun.[24] Then Drona's son, that slayer of foes, stringing his unstringed bow, and seeing that his men had meanwhile speedily yoked other excellent steeds unto his car,[25] sped thousands of arrows (at his foe). By this, that regenerate one filled the entire welkin and the ten points of the compass with his arrows.[26] Although knowing that those shafts of the high-souled son of Drona employed in shooting were really inexhaustible, yet Pāndya, that bull among men, cut them all into pieces.[27] The antagonist of Açwatthāman, carefully cutting off all those shafts shot by the latter, then slew with his own keen shafts the two protectors of the latter's car-wheels in that encounter.[28] Beholding the lightness of hand displayed by his foe, Drona's son, drawing his bow to a circle, began to shoot his arrows like a mass of clouds pouring torrents of rain.*[29] During that space of time, O sire, which consisted only of the eighth part of a day, the son of Drona shot as many arrows as were carried on eight carts, each drawn by eight bullocks.[30] Almost all those men that then beheld Açwatthāman, who at that time looked like the Destroyer himself filled with rage, or rather the Destroyer of the Destroyer, lost their senses.[31] Like a mass of clouds at the close of summer drenching with torrents of rain the Earth with her mountians and trees, the preceptor's son poured on that hostile force his arrowy shower.[32] Baffling with the *Vāyavya* weapon that unbearable shower of arrows shot by the Açwatthāman-cloud, the Pāndya-wind, filled with joy, uttered loud roars.[33] Then Drona's son, cutting off the standard, smeared with sandal-paste and other perfumed unguents and bearing the device of the Malaya mountain on it, of the roaring Pāndya, slew the four steeds of the latter.[34] Slaying then his foe's driver with a single shaft, and cutting off with a crescent-shaped arrow the bow also of that warrior whose twang resembled the roar of the clouds, Açwatthāman cut off his enemy's car into minute fragments.[35] Checking with his weapons those

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* *Pushāmja*, the younger brother of Surya, *i. e.*, the deity of the clouds or *Parjanya*.—T.

of his enemy, and cutting off all the weapons of the latter, Drona's son, although he obtained the opportunity to do his enemy the crowning evil, still slew him not, from desire of battling with him for sometime more.[36] Meanwhile Karna rushed against the large elephant force of the Pāndavas and began to rout and destroy it.[37] Depriving car-warriors of their cars, he struck elephants and steeds and human warriors, O Bhārata, with innumerable straight shafts.[38] That mighty-bowman, *viz.*, the son of Drona, although he had made Pāndya, that slayer of foes and foremost of car-warriors, careless, yet he did not slay him from desire of fight.[39] At that time a huge riderless elephant, with large tusks, well-equipt with all utensils of war, treading with speed, endued with great might, quick to proceed against any enemy, struck with Açwatthāman's shafts, advanced towards the direction of Pāndya with great impetuosity, roaring against a hostile compeer.[40] Beholding that prince of elephants, looking like a cloven mountain-summit, Pāndya, who was well-acquainted with the method of fighting from the neck of an elephant, quickly ascended that beast like a lion springing with a loud roar to the top of a mountain-summit.[41] Then that lord of the prince of mountains, striking the elephant with the hook, and inspired with rage, and with that cool care (for which he was distinguished) in hurling weapons with great force, quickly sped a lance, bright as Sūrya's rays, at the preceptor's son and uttered a loud shout.[42] Repeatedly shouting in joy,—*Thou art slain,—Thou art slain!*—Pāndya (with that lance) crushed to pieces the diadem of Drona's son adorned with foremost of jewels and diamonds of the first water and the very best kind of gold and excellent cloth and strings of pearls.[43] That diadem, possessed of the splendour of the Sun, the Moon, the planets, or the fire, in consequence of the violence of the stroke, fell down, split into fragments, like a mountain summit riven by Indra's thunder, falling down on the Earth with great noise.[44] At this, Açwatthāman blazed up with exceeding rage like a prince of snakes struck with the foot, and took up four and ten shafts capable of inflicting great pain upon foes and each resembling the Destroyer's rod.[45] With five of those shafts he cut off the four

feet and the trunk of his adversary's elephant, and with three the two arms and the head of the king, and with six he slew the six mighty car-warriors, endued with great effulgence, that followed king Pāndya.[45] Those long and well-rounded arms of the king, smeared with excellent sandal-paste, and adorned with gold and pearls and gems and diamonds, falling upon the Earth, began to writhe like a couple of snakes slain by Garuda.[47] That head also, graced with a face bright as the full Moon, having a prominent nose and a pair of large eyes red as copper with rage, adorned with ear-rings, falling on the ground, looked resplendent like the Moon himself between two bright constellations.[48] The elephant, thus cut off by that skilful warrior into six pieces with those five shafts, and the king into four pieces with those three shafts, lay divided, in all, into ten pieces that looked like the sacrificial butter distributed into ten portions intended for the ten deities.[49] Having cut off numerous steeds and men and elephants into pieces and offered them as food unto the *Rākshasas*, king Pāndya was thus quieted by Drona's son with his shafts like a blazing fire in a crematorium extinguished with water after it has received a libation in the shape of a lifeless body.[50]* Then like the chief of the celestials joyfully worshipping Vishnu after the subjugation of the *Asura* Vali, thy son, the king, accompanied by his brothers, approaching the preceptor's son, worshipped with great respect that warrior who is a complete master of the science of arms, after, indeed, he had completed the task he had undertaken.'"[51]

SECTION XXI.

"Dhritarāshtra said,—'When Pāndya had been slain and when that foremost of heroes, *viz.*, Karna, was employed in routing and destroying the foe, what, O Sanjaya, did Arjuna do in battle?' That son of Pāndu is a hero, endued with great might, attentive to his duties, and a complete master of

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* To this day, in India, the custom exists of extinguishing the fire in the crematorium after it has reduced to ashes the lifeless body.—T.

the science of arms. The high-souled Cankara himself hath made him invincible among all creatures.[2] My greatest fears proceed from that Dhananjaya, that slayer of foes! Tell me, O Sanjaya, all that Pārtha achieved there on that occasion!"[3]

"Sanjaya said,—'After Pāndya's fall, Krishna quickly said unto Arjuna these beneficial words:—I do not behold the King! The other Pāndavas also have retreated![4] If the Pārthas had returned, the vast force of the enemy would have been broken. In fulfilment of the purposes entertained by Açwatthāman, Karna is slaying the Srinjayas.[5] A great carnage is being made (by that warrior) of steeds and car-warriors and elephants!—Thus the heroic Vāsudeva represented everything unto the diadem-decked (Arjuna).[6] Hearing of and beholding that great danger of his brother (Yudhishthira), Pārtha quickly addressed Krishna, saying,—Urge the steeds, O Hrishikeça![7]—Then Hrishikeça proceeded on that irresistible car.* The encounter then that once more took place became exceedingly fierce.[8] The Kurus and the Pāndavas once more fearlessly closed with each other, that is, the Pārthas headed by Bhimasena and ourselves headed by the *Suta's* son.[9] Then, O best of kings, there once more commenced a battle between Karna and the Pāndavas that swelled the population of Yama's kingdom.[10] With bows and arrows and spiked clubs and swords and lances and axes and short clubs and *Bhushundis* and darts and rapiers and battle-axes[11] and maces and spears and polished *Kuntas*, and short shafts and hooks, the combatants quickly fell upon one another, desirous of taking one another's life.[12] Filling the welkin, the cardinal points of the compass, the subsidiary ones, the firmament, and the Earth, with the whizz of arrows, the twang of bowstrings, the sound of palms, and the clatter of car-wheels, foes rushed upon foes.[13] Gladdened by that loud noise, heroes fought with heroes, desirous of reaching the end of the hostilities.[14] Loud became the noise caused by the sound of bowstrings and fences and bows, the grunt of elephants, and the shouts of foot-soldiers and falling men.[15] Hearing the terrible whizz of arrows and the diverse

* Literally, 'against which no other car could fight.'—T.

shouts of brave warriors, the troops took fright, became pale, and fell down.[15] Large numbers of those foes thus employed in shouting and shooting weapons, the heroic son of Adhiratha crushed with his arrows.[17] With his shafts Karna then despatched to Yama's abode twenty car-warriors among the brave Pānchāla heroes, with their steeds, drivers, and standards.[18] Then many foremost of warriors, of the Pāndava army, endued with great energy, and quick in the use of weapons, speedily wheeling round, encompassed Karna on all sides.[19] Karna agitated that hostile force with showers of weapons like the leader of an elephantine herd plunging into a lake adorned with lotuses and covered with swans.[20] Penetrating into the midst of his foes, the son of Rādhā, shaking his best of bows, began to strike off and fell their heads with his sharp shafts.[21] The shields and coats of mail of the warriors, cut off, fell down on the Earth. There was none amongst them that needed the touch of a second arrow of Karna's.[22] Like a driver striking the steeds with the whip, Karna, with his shafts capable of crushing coats of mail and bodies and the life that quickened them, struck the fences (of his foes) perceivable only by their bowstrings.[23] Like a lion grinding herds of deer, Karna speedily grinded all those Pāndus and Srinjayas and Pānchālas that came within reach of his arrows.[24] Then the chief of the Pānchālas, and the sons of Draupadi, O sire, and the twins, and Yuyudhāna, uniting together, proceeded against Karna.[25] When those Kurus, and Pānchālas, and Pāndus were thus engaged in battle, the other warriors, reckless of their very lives, began to strike at one another.[26] Well cased in armour and coats of mail, and adorned with head-gears, combatants endued with great strength rushed at their foes, with maces and short clubs and spiked bludgeons looking like uplifted rods of the Destroyer, and jumping, O sire, and challenging one another, uttered loud shouts.[27-28] Then they struck one another, and fell down, assailed by one another, with blood rising from their limbs and deprived of brains and eyes and weapons.[29] Covered with weapons, some, as they lay there with faces beautiful as pomegranates, having teeth-adorned mouths filled with blood, seemed to be alive.[30] Others, in that

vast ocean of battle, filled with rage, mangled or cut or pierced or overthrew or lopped off or slew one another with battle-axes and short arrows and hooks and spears and lances.[21-23] Slain by one another they fell down, covered with blood and deprived of life, like sandal trees cut down with the axe falling down and shedding as they fall their cool blood-red juice.[33] Cars destroyed by cars, elephants by elephants, men by men, and steeds by steeds, fell down in thousands.[24] Standards, and heads, and umbrellas, and elephants, trunks, and human arms, cut off with razor-faced or broad-headed or crescent-shaped arrows, fell down on the Earth.[25] Large numbers also of men, and elephants, and cars with steeds yoked thereto, were crushed in that battle. Many brave warriors, slain by horsemen, fell down, and many tuskers, with their trunks cut off, and with banners and standards (on their bodies), fell down like fallen mountains. Assailed by foot-soldiers, many elephants and cars, destroyed or in course of destruction, fell down on all sides. Horsemen, encountering foot-soldiers with activity, were slain by the latter.[26-33] Similarly crowds of foot-soldiers, slain by horsemen, laid themselves down on the field. The faces and the limbs of those slain in that dreadful battle looked like crushed lotuses and faded floral wreaths. The beautiful forms of elephants and steeds and human beings, O king, then resembled cloths begrimed with dirt, and became exceedingly repulsive to look at.'"[34-40]

Section XXII.

"Sanjaya said,—"Many elephant-warriors riding on their beasts, urged by thy son, proceeded against Dhrishtadyumna, filled with rage and desirous of compassing his destruction.[1] Many foremost of combatants skilled in elephant-fight, belonging to the Easterners, the Southerners, the Angas, the Vangas, the Pundras, the Maghadhas, the Tāmraliptakas, the Mekalas, the Koçalas, the Madras, the Daçārnas, the Nishadhas, uniting with the Kalingas, O Bhārata, and showering shafts and lances and arrows like pouring clouds, drenched the Pānchāla force therewith in that battle.[2-4] Those (foe)-crushing elephants urged forward by their riders with heels and toes and hooks, Pri-

shata's son covered with his arrows and shafts.[6] Each of those beasts that were huge as hills, the Pānchāla hero pierced with ten, eight, or six whetted shafts, O Bhārata![7] Beholding the prince of the Pānchālas shrouded by those elephants like the Sun by the clouds, the Pāndus and the Pānchālas proceeded towards him (for his rescue), uttering loud roars and armed with sharp weapons.[7] Pouring their weapons upon those elephants, those warriors began to dance the dance of heroes, aided by the music of their bowstrings and the sound of their palms, and urged by heroes beating the time.[8] Then Nakula, and Sahadeva, and the sons of Draupadi, and the Prabhadrakas, and Sātyaki, and Cikhandin, and Chekitāna endued with great energy,—all those heroes,—drenched those elephants from every side with their weapons, like the clouds drenching the hills with their showers.[9] Those furious elephants, urged on by *Mleccha* warriors, dragging down with their trunks men and steeds and cars, crushed them with their feet.[10] And some they pierced with the points of their tusks, and some they raised aloft and dashed down on the ground; others, taken aloft on the tusks of those huge beasts, fell down, inspiring spectators with fear.[11] Then Sātyaki, piercing the vitals of the elephant belonging to the king of the Vangas staying before him, with a long shaft endued with great impetuosity, caused it to fall down on the field of battle.[12] Then Sātyaki pierced with another long shaft the chest of the rider whom he could not hitherto touch, just as the latter was about to jump from the back of his beast. Thus struck by Sātwata, he fell down on the Earth.[13] Meanwhile Sahadeva, with three shafts shot with great care, struck the elephant of Pundra, as it advanced against him like a moving mountain,[14] depriving it of its standard and driver and armour and life. Having thus cut off that elephant, Sahadeva proceeded against the chief of the Angas.[15] Nakula, however, causing Sahadeva to desist, himself afflicted the ruler of the Angas with three long shafts, each resembling the rod of Yama, and his foe's elephant with a hundred arrows.[16] Then the ruler of the Angas hurled at Nakula eight hundred lances bright as the rays of the Sun. Each of these Nakula cut off into three fragments.[17] The son of

Pāndu then cut off the head of his antagonist with a crescent-shaped arrow. At this that *Mlecchha* king, deprived of life, fell down with the animal he rode.[18] Upon the fall of the prince of the Angas who was well-skilled in elephant-lore, the elephant-men of the Angas, filled with rage, proceeded with speed against Nakula, on their elephants decked with banners that waved in the air, possessing excellent mouths, adorned with housings of gold, and looking like blazing mountains, from desire of crushing him to pieces.[19-20] And many Mekalas and Utkalas, and Kalingas, and Nishadhas, and Tāmraliptakas, also advanced against Nakula, showering their shafts and lances, and desirous of slaying him.[21] Then the Pāndus, the Pānchālas, and the Somakas, filled with rage, rushed with speed for the rescue of Nakula shrouded by those warriors like the Sun by the clouds.[22] Then occurred a fierce battle between those car-warriors and elephant-men, the former showering their arrows and shafts, the latter their lances by thousands.[23] The frontal globes and other limbs and the tusks and adornments of the elephants, exceedingly pierced with shafts, were split and mangled.[24] Then Sahadeva, with four and sixty impetuous arrows, quickly slew eight of those huge elephants which fell down with their riders.[25] And Nakula also, that delighter of his race, bending his excellent bow with great vigor, with many straight shafts, slew many elephants.[26] Then the Pānchāla prince, and the grandson of Cini, and the sons of Draupadi, and the Prabhadrakas, and Cikhandin, drenched those huge elephants with showers of shafts.[27] Then in consequence of those rain-charged clouds constituted by the Pāndava warriors, those hills constituted by the elephants of the foe, fell, struck down by torrents of rain formed by their numerous shafts, like real mountains struck down with a thunder-storm.[28] Those leaders of the Pāndava car-warriors then, thus slaying those elephants of thine, cast their eyes on the hostile army, which, as it fled away at that time, resembled a river whose continents had been washed away.[29] Those warriors of Pāndu's son, having thus agitated that army of thine, agitated it once more, and then rushed against Karna.'"[30]

Section XXIII.

"Sanjaya said,—'While Sahadeva, filled with rage, was thus blasting thy host, Duṣçāsana, O great king, proceeded against him, the brother against the brother.[1] Beholding those two engaged in dreadful combat, all the great car-warriors uttered leonine shouts and waved their garments.[2] Then, O Bhārata, the mighty son of Pāndu was struck in the chest with three arrows by thy angry son armed with the bow.[3] Then Sahadeva, O king, having first pierced thy son with an arrow, pierced him again with seventy arrows, and then his driver with three.[4] Then Duṣçāsana, O monarch, having cut off Sahadeva's bow in that great battle, pierced Sahadeva himself with three and seventy arrows in the arms and the chest.[5] Then Sahadeva, filled with rage, took up a sword in that dreadful conflict, and whirling, hurled it quickly towards the car of thy son.[6] Cutting off Duṣçāsana's bow with string and arrow fixed on it, that large sword fell down on the Earth like a snake from the firmament.[7] Then the valiant Sahadeva, taking up another bow, shot a deadly shaft at Duṣçāsana.[8] The Kuru warrior, however, with his keen-edged sword, cut off into two fragments that shaft, bright as the rod of Death, as it coursed towards him.[9] Then whirling that sharp sword, Duṣçāsana quickly hurled it in that battle at his foe. Meanwhile that valiant warrior took up another bow with a shaft.[10] Sahadeva, however, with the greatest ease, cut off, with his keen shafts, that sword as it coursed towards him, and caused it to fall down in that battle.[11] Then, O Bhārata, thy son, in that dreadful battle, quickly sped four and sixty shafts at the car of Sahadeva.[12] Sahadeva, however, O king, cut off every one of those numerous arrows as they coursed with great impetuosity towards him, with five shafts of his.[13] Checking then those mighty shafts sped by thy son, Sahadeva, in that battle, sped a large number of arrows at his foe.[14] Cutting off each of those shafts with three shafts of his, thy son uttered a loud shout, making the whole Earth resound with it.[15] Then Duṣçāsana, O king, having pierced Sahadeva in that battle, struck the latter's driver with nine arrows.[16] The valiant

Sahadeva then, O monarch, filled with rage, fixed on his bow-string a terrible shaft resembling the Destroyer himself. Forcibly drawing the bow, he sped that shaft at thy son.[17] Piercing with great speed through his strong armour and body, that shaft entered the Earth, O king, like a snake penetrating into an anthill. Then thy son, that great car-warrior, swooned away, O king.[18] Beholding him deprived of his senses, his driver quickly took away the car, himself forcibly struck all the while with keen arrows.[19] Having vanquished the Kuru warrior thus, the son of Pāndu, beholding Duryodhana's division, began to crush it on all sides.[20] Indeed, O king, as a man excited with wrath crushes a swarm of ants, even so, O Bhārata, did that son of Pāndu begin to crush the Kaurava host.' "[21]

Section XXIV.

"Sanjaya said—'While Nakula was employed in destroying and routing the Kaurava divisions in battle with great force, Vikartana's son Karna, filled with rage, checked him, O king.[1] Then Nakula, smiling the while, addressed Karna, and said,—After a long time, through the favor of the gods, I am seen by thee,[2] and thou also, O wretch, dost become the object of my sight! Thou art the root of all these evils, this hostility, this quarrel![3] It is through thy faults that the Kauravas are being thinned, encountering one another! Slaying thee in battle today, I will regard myself as one that has achieved his object, and the fever of my heart will be dispelled![4]—Thus addressed by Nakula, the *Suta's* son said unto him the following words befiting a prince and a bowman in particular,[5]—Strike me, O hero! We desire to witness thy manliness! Having achieved some feats in battle, O brave warrior, thou shouldst then boast![6] O sire, they that are heroes fight in battle to the best of their powers, without indulging in brag! Fight now with me to the best of thy might! I will quell thy pride![7]—Having said these words, the *Suta's* son quickly struck the son of Pāndu and pierced him, in that encounter, with three and seventy shafts.[8] Then Nakula, O Bhārata, thus pierced

by the *Suta's* son, pierced the latter in return with eighty shafts resembling snakes of virulent poison.[9] Then Karna, that great bowman, cutting off his antagonist's bow with a number of arrows winged with gold and whetted on stone, afflicted him with thirty arrows.[10] Those arrows, piercing through his armour, drank his blood in that battle, like the Nāgas of virulent poison drinking water after having pierced through the Earth.[11] Then Nakula, taking up another formidable bow whose back was decked with gold, pierced Karna with twenty arrows and his driver with three.[12] Then, O monarch, that slayer of hostile heroes, viz., Nakula, filled with rage, cut off Karna's bow with a razor-headed shaft of great keenness.[13] Smiling the while, the heroic son of Pāndu then struck the bowless Karna, that foremost of car-warriors, with three hundred arrows.[14] Beholding Karna thus afflicted, O sire, by the son of Pāndu, all the car-warriors there, with the gods (in the welkin), were filled with great wonder.[15] Then Vikartana's son Karna, taking up another bow, struck Nakula with five arrows in the shoulder-joint.[16] With those arrows sticking to him there, the son of Mādri looked resplendent like the Sun with his own rays while shedding his light on the Earth.[17] Then Nakula, piercing Karna with seven shafts, once more, O sire, cut off one of the horns of Karna's bow.[18] Then Karna, taking up in that battle a tougher bow, filled the welkin on every side of Nakula with his arrows.[19] The mighty car-warrior Nakula, however, thus suddenly shrouded with the arrows shot from Karna's bow, quickly cut off all those shafts with shafts of his own.[20] Then was seen overspread in the welkin a vast number of arrows like to the spectacle presented by the sky when it is filled with myriads of roving fireflies.[21] Indeed, the sky, shrouded with those hundreds of arrows shot (by both the warriors) looked, O monarch, as if it was covered with flights of locusts.[22] Those arrows, decked with gold, issuing repeatedly in continuous lines, looked beautiful like rows of cranes while flying through the welkin.[23] When the sky was thus covered with showers of arrows and the Sun himself hid from the view, no creature ranging the air could descend to the Earth.[24] When all sides were thus covered with

universe of arrows, those two high-souled warriors looked resplendent like two Suns risen at the end of the *Yuga*.[59] Slaughtered with the shafts issuing from Karna's bow, the Somakas, O monarch, greatly afflicted and feeling much pain, began to breathe their last.[60] Similarly, thy warriors, struck with the shafts of Nakula, dispersed on all sides, O king, like clouds tossed by the wind.[61] The two armies, thus slaughtered by those two warriors with their mighty celestial shafts, retreated from the range of those arrows and stood as spectators of the encounter.[62] When both the armies were driven off by means of the shafts of Karna and Nakula, those two high-souled warriors began to pierce each other with showers of shafts.[63] Displaying their celestial weapons on the field of battle, they quickly shrouded each other, each desirous of compassing the destruction of the other.[64] The shafts shot by Nakula, dressed with *Kanka* and peacock feathers, shrouding the *Suta's* son, seemed to stay in the welkin.[65] Similarly, the shafts sped by the *Suta's* son in that dreadful battle, shrouding the son of Pāndu, seemed to stay in the welkin.[66] Shrouded within arrowy chambers, both the warriors became invisible, like the Sun and the Moon, O king, hid by the clouds.[67] Then Karna, filled with rage and assuming a terrible aspect in that battle, covered the son of Pāndu with showers of arrows from every side.[68] Completely covered, O monarch, by the *Suta's* son, the son of Pāndu felt no pain like the Maker of day when covered by the clouds.[69] The son of Adhiratha then, smiling the while, sped arrowy lines, O sire, in hundreds and thousands, in that battle.[70] With those shafts of the high-souled Karna, an extensive shade seemed to rest on the field of battle. Indeed, with those excellent shafts constantly issuing out (of his bow) a shade was caused there like that formed by the clouds.[71] Then Karna, O monarch, cutting off the bow of the high-souled Nakula, felled the latter's driver from the car-niche with the greatest ease.[72] With four keen shafts, next, he quickly despatched the four steeds of Nakula, O Bharata, to the abode of Yama.[73] With his shafts, he also cut off into minute fragments that excellent car of his antagonist as also his standard and the protectors of his car-wheels,

and mace, and sword, and shield decked with a hundred moons, and other utensils and equipments of battle[40]. Then Nakula, steedless and carless and armourless, O monarch, quickly alighting from his car, stood, armed with a spiked bludgeon.[41] Even that terrible bludgeon, so uplifted by the son of Pāndu, the *Suta's* son, O king, cut off with many keen arrows capable of bearing a great strain.[42] Beholding his adversary weaponless, Karna began to strike him with many straight shafts, but took care not to afflict him greatly.[43] Thus struck in that battle by that mighty warrior accomplished in weapons, Nakula, O king, fled away precipitately, in great affliction.[44] Laughing repeatedly, the son of Rādhā pursued him and placed his stringed bow, O Bhārata, around the neck of the retreating Nakula.[45] With that large bow around his neck, O king, the son of Pāndu looked resplendent like the Moon in the firmament when within a circular halo of light, or a white cloud girdled round by Indra's bow.[46] Then Karna, addressing him, said—The words thou hadst uttered were futile! Canst thou utter them now once more in joy, repeatedly struck as thou art by me?[47] Do not, O son of Pāndu, fight again with those amongst the Kurus that are possessed of greater might! O child, fight with them that are thy equals! Do not, O son of Pāndu, feel any shame for it![48] Return home, O son of Mādrī, or go thither where Krishna and Phālguna are!—Having addressed him thus, he abandoned him then.[49] Acquainted with morality as the brave Karna was, he did not then slay Nakula who was already within the jaws of death. Recollecting the words of Kunti, O king, Karna let Nakula go.[50] The son of Pāndu, thus let off, O king, by that bowman, viz., the *Suta's* son, proceeded towards Yudhishthira's car in great shame.[51] Scorched by the *Suta's* son, he then ascended his brother's car, and burning with grief he continued to sigh like a snake kept within a jar.[52] Meanwhile Karna, having vanquished Nakula, quickly proceeded against the Pānchālas, riding on that car of his which bore many gorgeous pennons and whose steeds were as white as the Moon.[53] There, O monarch, a great uproar arose among the Pāndavas when they saw the leader of the Kaurava army proceeding towards the Pānchāla car-throng.[54]

The *Suta's* son, O monarch, made a great massacre there at that hour when the Sun had reached the meridian, that puissant warrior careering all the while with the activity of a wheel.[55] We beheld many Pānchāla car-warriors borne away from the battle on their steedless and driverless cars with broken wheels and broken axles, and with standards and pennons also that were broken and torn, O sire! And many elephants were seen to wander there in all directions (with limbs scorched by arrows) like individuals of their species in the wide forest with limbs scorched and burnt in a forest conflagration. Others, with their frontal globes split often, or bathed in blood, or with trunks lopped off,[56-58] or with their armour cut down, or their tails lopped off, fell down, struck by the high-souled Karna, like straggling clouds.[59] Other elephants, frightened by the shafts and lances of Rādhā's son, proceeded against Rādhā's son himself like insects towards a blazing fire.[60] Other huge elephants were seen striking against one another and shedding blood from various limbs like mountains with rillets running adown their breasts.[61] Steeds of the foremost breed, divested of breast-plates and their ornaments of silver and brass and gold,[62] destitute of trappings and bridle-bits and yak-tails and saddle-cloths, with quivers fallen off from their backs, and with their heroic riders,—ornaments of battle,—slain, were seen wandering here and there on the field.[63-65] Pierced and cut with lances and scimitars and swords, O Bhārata, we beheld many a horseman adorned with armour and head-gear, slain or in course of being slain or trembling with fear, and deprived, O Bhārata, of diverse limbs.[65-66] Cars also, decked with gold, and unto which were yoked steeds of great fleetness, were seen by us dragged with exceeding speed hither and thither, their riders having been slain.[67] Some of these had their axles and poles broken, and some, O Bhārata, had their wheels broken; and some were without banners and standards, and some were divested of their shafts.[68] Many car-warriors also were seen there, by us, O monarch, wandering all around, deprived of their cars and scorched with the shafts of the *Suta's* son.[69] And some destitute of weapons and some with weapons still in their arms were seen lying lifeless on the field in large

numbers.[73] And many elephants also were seen by us, wandering in all directions, studded with clusters of stars, adorned with rows of beautiful bells, and decked with variegated banners of diverse hues.[74] Heads and arms and chests and other limbs, cut off with shafts sped from Karna's bow, were beheld by us lying around.[75] A great and fierce calamity overtook the warriors (of the Pāndava army) as they fought with whetted arrows, and mangled as they were with the shafts of Karna.[76] The Srinjayas, slaughtered in that battle by the *Suta's* son, blindly proceeded against the latter's self like insects rushing upon a blazing fire.[77] Indeed, as that mighty car-warrior was engaged in scorching the Pāndava divisions, the Kshatriyas avoided him, regarding him to be the blazing *Yuga* fire.[78] Those heroic and mighty car-warriors of the Pānchālas that survived the slaughter fled away. The brave Karna, however, pursued those broken and retreating warriors from behind, shooting his shafts at them. Endued with great energy, he pursued those combatants divested of armour and destitute of standards.[79] Indeed, the *Suta's* son, possessed of great might, continued to scorch them with his shafts, like the dispeller of darkness scorching all creatures when he attains to the meridian.' "[80]

Section XXV.

"Sanjaya said,—'Against Yuyutsu who was employed in routing the vast army of thy son, Uluka proceeded with speed, saying,—*Wait, Wait !*'—Then Yuyutsu, O king, with a winged arrow of keen edge, struck Uluka with great force, like (Indra himself striking) a mountain with the thunderbolt.[1] Filled with rage at this, Uluka, in that battle, cut off thy son's bow with a razor-headed arrow and struck thy son himself with a barbed shaft.[2] Casting off that broken bow, Yuyutsu, with eyes red in wrath, took up another formidable bow endued with greater impetus.[3] The prince then, O bull of Bharata's race, pierced Uluka with sixty arrows. Piercing next the driver of Uluka, Yuyutsu struck Uluka once more.[4] Then Uluka, filled with rage, pierced Yuyutsu with twenty

shafts adorned with gold, and then cut off his standard made of gold.[6] That lofty and gorgeous standard made of gold, O king, thus cut off (by Uluka), fell down in front of Yuyutsu's car.[7] Beholding his standard cut off, Yuyutsu, deprived of his senses by wrath, struck Uluka with five shafts in the centre of the chest.[8] Then Uluka, O sire, in that battle, cut off, with a broad-headed arrow steeped in oil, the head of his antagonist's driver, O best of the Bharatas![9] Slaying next his four steeds, he struck Yuyutsu himself with five arrows. Deeply struck by the strong Uluka, Yuyutsu proceeded to another car.[10] Having vanquished him in battle, O king, Uluka proceeded quickly towards the Panchālas and the Srinjayas and began to slaughter them with sharp shafts.[11] Thy son Crutakarman, O monarch, within half the time taken up by a wink of the eye, fearlessly made Catānika steedless and driverless and carless.[12] The mighty car-warrior Catānika, however, staying on his steedless car, O sire, hurled a mace, filled with rage, at thy son.[13] That mace, reducing thy son's car with its steeds and driver into fragments, fell down upon the Earth with great speed, and pierced it through.[14] Then those two heroes, both enhancers of the glory of the Kurus, deprived of their cars, retreated from the encounter, glaring at each other.[15] Then thy son, overcome with fear, mounted upon the car of Vivingsu, while Catānika quickly got upon the car of Vrihadbala.[16] Cakuni, filled with rage, pierced Sutasoma with many keen shafts, but failed to make the latter tremble like a torrent of water failing to produce any impression upon a mountain.[17] Beholding that great enemy of his father, Sutasoma covered Cakuni, O Bharata, with many thousands of arrows.[18] Cakuni, however, that warrior of sure aim and conversant with all methods of warfare, actuated by desire of battle, quickly cut off all those shafts with his own winged arrows.[19] Having checked those shafts with his own keen arrows in battle, Cakuni, filled with rage, struck Sutasoma with three arrows.[20] Thy brother-in-law then, O monarch, with his arrows cut off into minute fragments the steeds, the standard, and the driver of his adversary, at which all the spectators uttered a loud shout.[21] Deprived of his steed and

car, and having his standard cut off, O sire, the great bowman (Sutasoma), jumping down from his car, stood on the Earth, having taken up a good bow.[23] And he shot a large number of arrows equipt with golden wings and whetted on stone, and shrouded therewith the car of thy brother-in-law, in that battle.[24] The son of Suvala, however, beholding those showers of arrows that resembled a flight of locusts, coming towards his car, did not tremble. On the other hand, that illustrious warrior crushed all those arrows with arrows of his own.[24] The warriors that were present there, as also the *Siddhas* in the firmament, were highly pleased at sight of that wonderful and incredible feat of Sutasoma inasmuch as he contended on foot with Cakuni staying on his car.[25*] Then Cakuni, with a number of broad-headed shafts of great impetuosity, keen and perfectly straight, cut off, O king, the bow of Sutasoma as also all his quivers.[26] Bowless and carless, Sutasoma then, uplifting a scimitar of the hue of the blue lotus and equipt with an ivory handle, uttered a loud shout.[27] That scimitar of the intelligent Sutasoma, of the hue of the clear sky, as it was whirled by that hero, was regarded by Cakuni to be as fatal as the rod of Death.[28] Armed with that scimitar he suddenly began to career in circles over the arena, displaying, O monarch, the fourteen different kinds of manœuvres, endued as he was with skill and might.[29] Indeed, he displayed in that battle all these motions such as wheeling about and whirling on high, and making side-thrusts and jumping forward and leaping on high and running above and rushing forward and rushing upwards.[30] The valiant son of Suvala then sped a number of arrows at his foe, but the latter quickly cut them off with that excellent scimitar of his as they coursed towards him.[31] Filled with rage (at this), the son of Suvala, O king, once more sped at Sutasoma a number of shafts that resembled snakes of virulent poison.[32] Aided by his skill and might, Sutasoma cut off even these with his scimitar, displaying his great activity, and possessed as he was of prowess equal to that of Garuda himself.[33] With a razor-headed arrow of great

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* Both 24 and 25 are triplets in the Bengal texts.—T.

sharpness, Cakuni then, O king, cut off that bright scimitar of his adversary as the latter careered in circles before him.[84] Thus cut off, (half of) that large scimitar suddenly fell down on the Earth, while half of it, O Bhārata, continued in the grasp of Sutasoma.[85] Seeing his sword cut off, the mighty-car-warrior Sutasoma retreated six steps and then hurled that half which he had in his grasp at his foe.[86] That fragment, decked with gold and gems, cutting off the bow, with string, of the illustrious Cakuni, quickly fell down on the Earth.[87] Then Sutasoma went to the great car of Crutakirti.[88] Suvala's son also, taking up another formidable and invincible bow, proceeded towards the Pāndava army, slaying large numbers of foes (on the way).[89] Beholding the son of Suvala careering fearlessly in battle, a loud uproar, O king, arose among the Pāndavas in that part of the army.[90] People witnessed those large and proud divisions bristling with arms, routed by the illustrious son of Suvala.[91] Even as the chief of the celestials crushed the *Daitya* army, the son of Suvala destroyed that army of the Pāndavas.'"[92]

Section XXVI.

"Sanjaya said,—'Kripa, O king, resisted Dhrishtadyumna in battle, like a *Çarabha* in the forest resisting a proud lion.[1] Checked by the mighty son of Gotama, Prishata's son, O Bhārata, could not advance even one step.[2] Beholding Gautama's car in front of Dhrishtadyumna's, all creatures were inspired with fright and regarded the latter's destruction to be at hand.[3] Car-warriors and horsemen, becoming very cheerless, said,—Without doubt, this foremost of men, viz., Caradwata's son of mighty energy and great intelligence and versed in celestial weapons, is filled with rage at the death of Drona! Will Dhrishtadyumna today escape from the hands of Gautama?[4-5] Will this vast army escape today this great danger? Will not this Brāhmana slay all of us together?[6] The form that he has assumed today, even like that of the Destroyer himself, shows that he will today act after the manner of Drona himself!' The preceptor Gautama, endued with great lightness of hands, is

ever victorious in battle. Possessing a knowledge of weapons, he is endued with great energy and filled with rage.[9]—Diverse speeches like these, uttered by the warriors of both the armies, were, O monarch, heard there as those two heroes encountered each other.[10] Drawing deep breaths in rage, Saradwata's son Kripa, O king, began to afflict the son of Prishata in all his vital limbs as the latter stood inactive.[11] Struck in that battle by the illustrious Gautama, Dhrishtadyumna, greatly stupified, knew not what to do.[12] His driver then, addressing him, said,—Is it not all right with thee, O son of Prishata? Never before have I seen such a calamity overtake thee in battle![13] It is a lucky chance, it seems, that these shafts, capable of penetrating the very vitals, sped by that foremost of Brāhmanas aiming at thy vital limbs, are not striking thee![14] I will presently cause the car to turn back, like the current of a river dashed back by the sea. I think that Brāhmana, by whom thy prowess hath been annihilated, is incapable of being slain by thee![15]—Thus addressed, Dhrishtadyumna, O king, slowly said,—My mind becometh stupified, O sire, and a perspiration covereth my limbs.[16] My body trembles and my hair stands on end. Avoiding that Brāhmana in battle, proceed slowly to where Arjuna is![17] O charioteer, arrived at the presence of either Arjuna or Bhimasena, prosperity may be mine. Even this is my certain conviction![17]—Then, O monarch, the charioteer, urging the steeds, proceeded to the spot where the mighty bowman Bhimasena was battling with thy troops.[18] Beholding the car, O sire, of Dhrishtadyumna speedily moving away from that spot, Gautama followed it, shooting hundreds of shafts.[19] And that chastiser of foes also repeatedly blew his conch. Indeed, he routed the son of Prishata like Indra routing the *Dānava* Namuchi.[20]

"The invincible Cikhandin, the cause of Bhishma's death, was, in that battle, resisted by Hridikā's son who smiled repeatedly as he fought with the former.[21] Cikhandin, however, encountering the mighty car-warrior of the Hridikās, struck him with five keen and broad-headed shafts at the shoulder-joint.[22] Then the mighty car-warrior Kritavarman, filled with rage, pierced his foe with sixty winged arrows. With a single

arrow then, he cut off his bow, laughing the while.[23] The mighty son of Drupada, filled with wrath, took up another bow, and addressing the son of Hridikā, said,—*Wait, Wait!*[24] —Then, O monarch, Cikhandin sped at his foe ninety shafts of great impetuosity, all equipt with golden wings. Those shafts, however, all recoiled from Kritavarman's armour.[25] Seeing those shafts recoil and scattered on the surface of the Earth, Cikhandin cut off Kritavarman's bow with a keen razor-headed arrow.[26] Filled with wrath he struck the bowless son of Hridikā, who then resembled a hornless bull, in the arms and the chest, with eighty arrows.[27] Filled with rage but torn and mangled with shafts, Kritavarman vomited blood through his limbs like a jar disgorging the water with which it is filled.[28] Bathed in blood, the Bhoja king looked beautiful like a mountain, O king, streaked with streams of liquified red-chalk after a shower.[29] The puissant Kritavarman then, taking up another bow with a string and an arrow fixed thereon, struck Cikhandin in his shoulder-joint.[30] With those shafts sticking to his shoulder-joint, Cikhandin looked resplendent like a lordly tree with its spreading branches and twigs.[31] Having pierced each other, the two combatants were bathed in blood, and resembled a couple of bulls that have gored each other with their horns.[32] Carefully exerting themselves to slay each other, those two mighty car-warriors moved in a thousand circles with their respective cars on that arena.[33] Then Kritavarman, O king, in that encounter, pierced the son of Prishata with seventy shafts all of which were equipt with wings of gold and whetted on stone.[34] The ruler of the Bhojas then, that foremost of smiters, sped with great activity a terrible and fatal shaft at his foe.[35] Struck therewith, Cikhandin quickly swooned away. Overcome with stupefaction, he supported himself by seizing his flag-staff.[36] The driver then of that foremost of car-warriors speedily bore him away from the fight. Scorched with the shaft of Hridikā's son, he drew breath upon breath repeatedly.[37] After the defeat of the heroic son of Drupada, O lord, the Pāndava army, slaughtered on all sides, fled away from the field.'"[38]

Section XXVII.

Sanjaya said,—The white steeded (Arjuna) also, O monarch, routed thy force even as the wind, approaching a heap of cotton, scatters it on all sides.[1] Against him rushed the Trigartas, the Civis, the Kauravas, the Cālwas, the *Samsaptakas*, and that force which consisted of the Nārāyanas.[2] And Satyasena and Chandradeva, and Mitradeva and Crutanjaya, and Suçruta's son, and Chitrasena, and Mitravarman, O Bhārata,[3] and the king of the Trigartas surrounded by his brothers and by his sons that were all mighty bowmen accomplished in diverse weapons,[4] suddenly advanced, shooting and scattering showers of shafts in that battle, against Arjuna, like a fierce current of water towards the ocean.[5] Those warriors in hundreds of thousands, approaching Arjuna, seemed to melt away like snakes at sight of Garuda.[6] Though slaughtered in battle, they did not still leave the son of Pāndu like insects, O monarch, never receding from a blazing fire.[7] Satyasena, in that encounter, pierced the son of Pāndu with three arrows, and Mitradeva pierced him with three and sixty, and Chandradeva with seven.[8] And Mitravarman pierced him with three and seventy arrows, and Suçruta's son with seven. And Catrunjaya pierced him with twenty, and Suçarman with nine.[9] Thus pierced in that encounter by many, Arjuna pierced all those kings in return. Indeed, piercing the son of Suçruta with seven arrows, he pierced Satyasena with three,[10] Catrunjaya with twenty, and Chandradeva with eight, Mitradeva with a hundred, Crutasena with three,[11] Mitravarman with nine, and Suçarman with eight. Then slaying king Catrunjaya with a number of arrows whetted on stone, he smote off, from his trunk, the head, decked with head-gear, of Suçruta's son.[12] Without any delay he then, with a number of other shafts, despatched Chandradeva to the abode of Yama. As regards the other mighty car-warriors vigorously contending with him, he checked each of them with five arrows.[13*] Then Satyasena, filled with rage, hurled a formidable lance in that battle, aiming at Krishna, and

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* Both 12 and 13 are triplets.—T.

uttered a leonine roar.[14] That iron-mouthed lance having a golden shaft, piercing through the left arm of the high-souled Mādhava, penetrated into the Earth.[15] Mādhava being thus pierced with that lance in great battle, the goad and the reins, O king, fell down from his hands.[16] Beholding Vāsudeva's limb pierced through, Pṛithā's son Dhananjaya mustered all his wrath and addressing Vāsudeva, said,[17]—O mighty-armed one, bear the car to Satyasena, O puissant one, so that I may, with keen shafts, despatch him to Yama's abode![18]—The illustrious Keçava then, quickly taking up the goad and the reins, caused the steeds to bear the car to the front of Satyasena's vehicle.[19] Beholding the ruler of the universe pierced, Pṛithā's son Dhananjaya, that mighty car-warrior, checking Satyasena with some keen arrows,[20] cut off, with a number of broad-headed shafts of great sharpness, the large head of that king, decked with ear-rings, from off his trunk, at the head of the army.[21] Having thus cut off Satyasena's head, he then despatched Chitravarman with a number of keen shafts, and then the latter's driver, O sire, with a keen calf-toothed arrow.[22] Filled with rage, the mighty Pārtha then, with hundreds of shafts, felled the *Samsaptakas* in hundreds and thousands.[23] Then, O king, with a razor-headed arrow equipt with wings of silver, that mighty car-warrior cut off the head of the illustrious Mitrasena. Filled with rage he then struck Suçarman in the shoulder-joint.[24] Then all the *Samsaptakas*, filled with wrath, encompassed Dhananjaya on all sides and began to afflict him with showers of weapons and make all the points of the compass resound with their shouts.[25] Afflicted by them thus, the mighty car-warrior Jishnu, of immeasurable soul, endued with prowess resembling that of Cakra himself, invoked the *Aindra* weapon. From that weapon, thousands of shafts, O king, began to issue continually.[26] Then, O king, a loud din was heard of falling cars with standards and quivers and yokes, and axles and wheels and traces with chords, of bottoms of cars and wooden fences around them, of arrows and steeds and spears and swords, and maces and spiked clubs and darts and lances and axes, and *Çataghnis* equipt with wheels, and arrows and thighs, and necklaces and *Anga-*

das and *Kāñchis*, O sire, and garlands and cuirasses and coats of mail, O Bhārata, and umbrellas and fans and heads decked with diadems.[27-31] Heads adorned with ear-rings and beautiful eyes, and each resembling the full moon, looked, as they lay on the field, like stars in the firmament.[32] Adorned with beautiful garlands of flowers and excellent robes, and smeared with sandal-paste, many were the bodies that were seen to lie on the ground, of slain warriors.[33] The field of battle, terrible as it was, looked like the clouded welkin teeming with vapoury forms. With the slain princes and Kshatriyas of great might,[34] and fallen elephants and steeds, the Earth became impassable in that battle as if she were strewn with hills.[35] There was no path on the field for the wheels of the illustrious Pāndava's car, engaged as he was in continually slaying his foes and striking down elephants and steeds with his broad-headed shafts.[36] It seemed, O sire, that the wheels of his car stopped in fright at the sight of his own self careering in that battle through that bloody mire.[37] His steeds, however, endued with the speed of the mind or the wind, dragged with great efforts and labour those wheels that had refused to move.[38] Thus slaughtered by Pāndu's son armed with the bow, that host fled away almost entirely, without leaving even a remnant, O Bhārata, contending with the foe.[39] Having vanquished large numbers of the *Samsaptakas* in battle, Prithā's son Jishnu looked resplendent, like a blazing fire without smoke.'"[40]

Section XXVIII.

"Sanjaya said,—'King Duryodhana, O monarch, himself fearlessly received Yudhishthira, as the latter was engaged in shooting large numbers of shafts.' The royal Yudhishthira the just, speedily piercing thy son, that mighty car-warrior, as the latter was rushing towards him with impetuosity, addressed him, saying,—*Wait Wait!*[2]—Duryodhana, however, pierced Yudhishthira, in return, with nine keen arrows, and filled with great wrath, struck Yudhishthira's driver also with a broad-headed shaft.[3] Then king Yudhishthira sped at Duryodhana three and ten arrows equipt with wings of gold and

whetted on stone.[4] With four shafts, that mighty car-warrior then slew the four steeds of his foe, and with the fifth he cut off from his trunk the head of Duryodhana's driver.[5] With the sixth arrow he felled the (Kuru) king's standard on the Earth, with the seventh his bow, and with the eighth his scimitar.[6] And then with five more shafts king Yudhishthira the just deeply afflicted the Kuru monarch. Thy son then, alighting from that steedless car, stood on the Earth in imminent danger.[7] Beholding him in that situation of great peril, Karna and Drona's son and Kripa and others rushed suddenly towards the spot, desirous of rescuing the king.[8] Then the (other) sons of Pāndu, surrounding Yudhishthira, all proceeded to that encounter, upon which, O king, a fierce battle was fought.[9] Thousands of trumpets then were blown in that great engagement, and a confused din of myriad voices arose there, O king.[10] There where the Pānchālas engaged in battle with the Kauravas, men closed with men, and elephants with foremost of elephants.[11] And car-warriors closed with car-warriors, and horse with horse. And the various couples of battling men and animals, of great prowess and armed with diverse kinds of weapons and possessed of great skill, presented a beautiful sight, O king, over the field.[12] All those heroes, endued with great impetuosity and desirous of compassing the destruction of one another, fought beautifully and with great activity and skill.[13] Observing the (sanctioned) practices of warriors, they slew one another in battle. None of them fought from behind others.[14] For only a very short time that battle presented a beautiful aspect. Soon it became an encounter of mad men, in which the combatants showed no regard for one another.[15] The car-warrior, approaching the elephant, pierced the latter with keen shafts and despatched it to Yama's presence by means of straight arrows.[16] Elephants, approaching steeds, dragged down many of them in that battle, and tore them (with their tusks) most fiercely in diverse places.[17] Large numbers of horsemen also, encompassing many foremost of steeds, made a loud noise with their palms, and closed with them.[18] And those horsemen slew those steeds as they ran hither and thither, as also many huge elephants as these wan-

dered over the field, from behind and the flanks.[19] Infuriate elephants, O king, routing large numbers of steeds, slew them with their tusks or crushed them with great force.[20] Some elephants, filled with wrath, pierced with their tusks horses with horsemen. Others, seizing such with great force, hurled them to the ground with violence.[21] Many elephants, struck by foot-soldiers availing of the proper opportunities, uttered terrible cries of pain and fled away on all sides.[22] Among the foot-soldiers that fled away in that great battle throwing down their ornaments, there were many that were quickly encompassed on the field. Elephant-warriors, riding on huge elephants, understanding indications of victory, wheeled their beasts and causing them to seize those beautiful ornaments, made the beasts to pierce them with their tusks.[23-24] Other foot-soldiers endued with great impetuosity and fierce might, surrounding those elephant-warriors thus engaged in those spots, began to slay them.[25] Others in that great battle, thrown aloft into the air by elephants with their trunks, were pierced by those trained beasts with the points of their tusks as they fell down.[26] Others, suddenly seized by other elephants, were deprived of life with their tusks. Others, borne away from their own divisions into the midst of others, were, O king, mangled by huge elephants which rolled them repeatedly on the ground.[27] Others, whirled on high like fans, were slain in that battle. Others, hither and thither on the field, that stood full in front of other elephants, had their bodies exceedingly pierced and torn.[28] Many elephants were deeply wounded with spears and lances and darts in their cheeks and frontal globes and the parts between their tusks.[29] Exceedingly afflicted by fierce car-warriors and horsemen stationed on their flanks, many elephants, ripped open, fell down on the Earth.[30] In that dreadful battle many horsemen on their steeds, striking foot-soldiers with their lances, pinned them down to the Earth or crushed them with great force.[31] Some elephants, approaching mail-clad car-warriors, O sire, raised them aloft from their vehicles and hurled them down with great force upon the Earth in that fierce and awful fight.[32] Some huge elephants, slain by means of cloth-yard shafts, fell down on the Earth like mountain summits riven by

thunder.[35] Combatants, encountering combatants, began to strike each other with their fists, or seizing each other by the hair, began to drag and throw down and mangle each other.[36] Others, stretching their arms and throwing down their foes on the Earth, placed their feet on their chests and with great activity cut off their heads.[38] Some combatant, O king, struck with his feet some foe that was dead, and some, O king, struck off with his sword, the head of a falling foe,[39] and some thrust his weapon into the body of a living foe. A fierce battle took place there, O Bharata, in which the combatants struck one another with fists or seized one another's hair or wrestled with one another with bare arms.[37] In many instances, combatants, using diverse kinds of weapons, took the lives of combatants engaged with others and, therefore, unperceived by them.[38] During the progress of that general engagement when all the combatants were mangled in battle, hundreds and thousands of headless trunks stood up on the field.[39] Weapons and coats of mail, drenched with gore, looked resplendent, like cloths dyed with gorgeous red.[40] Even thus occurred that fierce battle marked by the awful clash of weapons. Like the mad and roaring current of the Ganges it seemed to fill the whole universe with its uproar.[41] Afflicted with shafts, the warriors failed to distinguish friends from foes. Solicitous of victory, the kings fought on because they thought that fight they should.[42] The warriors slew both friends and foes, with whom they came in contact. The combatants of both the armies were deprived of reason by the heroes of both the armies assailing them with fury.[43] With broken cars, O monarch, and fallen elephants, and steeds lying on the ground, and men laid low,[44] the Earth, miry with gore and flesh, and covered with streams of blood, soon became impassable.[45] Karna slaughtered the Panchalas while Dhananjaya slaughtered the Trigartas. And Bhimasena, O king, slaughtered the Kurus and all the elephant divisions of the latter.[46] Even thus occurred that destruction of troops of both the Kurus and the Pandavas, both parties having been actuated by the desire of winning great fame, at that hour when the sun had passed the meridian.'"[47]

Section XXIX

"Dhritarāshtra said,—I have heard from thee, O Sanjaya, of many poignant and unbearable griefs as also of the losses sustained by my sons![1] From what thou hast said unto me, from the manner in which the battle has been fought, it is my certain conviction, O *Suta*, that the Kauravas are no more![2] Duryodhana was made careless in that dreadful battle. How did Dharma's son (then) fight, and how did the royal Duryodhana also fight in return?[3] How also occurred that battle which was fought in the afternoon? Tell me all this in detail, for thou art skilled in narration, O Sanjaya![4]

"Sanjaya said,—'When the troops of both armies were engaged in battle, according to their respective divisions, thy son Duryodhana, O king, riding on another car and filled with rage like a snake of virulent poison, beholding king Yudhishthira the just, quickly addressed his own driver, O Bhārata, saying,—Proceed, Proceed![5-6] Quickly take me there, O driver, where the royal son of Pāndu, clad in mail, shineth under yon umbrella held over his head![7]—Thus urged by the king, the driver, in that battle, quickly urged his royal master's goodly car towards the face of Yudhishthira.[8] At this, Yudhishthira also, filled with rage and looking like an infuriate elephant, urged his own driver, saying,—Proceed to where Suyodhana is![9]—Then those two heroes and brothers and foremost of car-warriors encountered each other. Both endued with great energy, both filled with wrath, both difficult of defeat in battle, approaching each other, those two great bowmen began to mangle each other with their arrows in that battle.[10] Then king Duryodhana, in that encounter, O sire, with a broad-headed arrow whetted on stone, cut in twain the bow of the virtuous monarch.[11] Filled with rage, Yudhishthira could not brook that insult. Casting aside his broken bow, with eyes red in wrath,[12] Dharma's son took up another bow at the head of his forces, and then cut off Duryodhana's standard and bow.[13] Duryodhana then, taking up another bow, pierced the son of Pāndu. Filled with rage, they continued to shoot showers of shafts at each other.[14] Desirous of vanquishing each other, they resembled a pair of angry lions. They struck each

other in that battle like a couple of roaring bulls.[13] Those mighty car-warriors continued to career, expecting to find each other's *lackes*. Then, wounded with shafts sped from bows drawn to their fullest stretch,[14] the two warriors, O king, looked resplendent like flowering *Kinçukas*. They then, O king, repeatedly uttered leonine roars.[17] Those two rulers of men, in that dreadful battle, also made loud sounds with their palms and caused their bows to twang loudly. And they blew their conchs too with great force.[18] And they afflicted each other very much. Then king Yudhishthira, filled with rage, struck thy son in the chest with three irresistible shafts endued with the force of thunder. Him, however, thy royal son quickly pierced, in return,[19-20] with five keen shafts winged with gold and whetted on stone. Then king Duryodhana, O Bhārata, hurled a dart[21] capable of slaying everybody, exceedingly keen, and resembling a large blazing brand. As it advanced, king Yudhishthira the just, with sharp shafts,[22] speedily cut it off into three fragments, and then pierced Duryodhana also with five arrows. Equipt with a golden staff, and producing a loud whizz, that dart then fell down,[23] and while falling, looked resplendent like a large brand with blazing flames. Beholding the dart baffled, thy son, O monarch,[24] struck Yudhishthira with nine sharp and keen-pointed arrows. Pierced deeply by his mighty foe, that scorcher of foes[25] quickly took up an arrow for aiming it at Duryodhana. The mighty Yudhishthira then placed that arrow on his bow-string.[26] Filled with rage and possessed of great valor, the son of Pāndu then shot it at his foe. That arrow, striking thy son,—that mighty car-warrior,[27]—stupified him and then (passing through his body) entered the Earth. Then Duryodhana, filled with wrath, uplifting a mace of great impetuosity,[28] rushed at king Yudhishthira the just, for ending the hostilities (that raged between the Kurus and the Pāndus). Beholding him armed with that uplifted mace and resembling Yama himself with his bludgeon,[29] king Yudhishthira the just hurled at thy son a mighty dart blazing with splendour, endued with great impetuosity, and looking like a large blazing brand.[30] Deeply pierced in the chest by that dart as he stood

on his car, the Kuru prince, deeply pained, fell down and swooned away.[31] Then Bhima, recollecting his own vow, addressed Yudhishthira, saying,—This one should not be slain by thee, O king!—at which Yudhishthira abstained (from giving his foe the finishing blow).[32] At that time Kritavarman, quickly advancing, came upon thy royal son then sunk in an ocean of calamity.[33] Bhima then, taking up a mace adorned with gold and flaxen chords, rushed impetuously towards Kritavarman in that battle.[34] Thus occurred the battle between thy troops and the foe on that afternoon, O monarch, every one of the combatants being inspired with the desire of victory."[35]*

Section XXX.

"Sanjaya said,—'Placing Karna at their van, thy warriors, difficult of defeat in fight, returned and fought (with the foe) a battle that resembled that between the gods and the *Asuras*.[1] Excited by the loud uproar made by elephants and men and cars and steeds and conchs, elephant-men and car-warriors and foot-soldiers and horsemen, in large numbers, filled with wrath, advanced against the foe and slew the latter with strokes of diverse kinds of weapons.[2] Elephants and cars and steeds and men, in that dreadful battle, were destroyed by brave warriors with sharp battle-axes and swords and axes and shafts of diverse kinds and by means also of their animals.[3] Strewn with human heads that were adorned with white teeth and fair faces and beautiful eyes and goodly noses, and graced with beautiful diadems and ear-rings, and every one of which resembled the lotus, the Sun, or the Moon, the Earth looked exceedingly resplendent.[4] Elephants and men and steeds, by thousands, were slain with hundreds of spiked clubs and short bludgeons and darts and lances and hooks and *Bhuçundis* and maces.

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* The numbering of the verses in this section is very unsatisfactory in the Calcutta edition. I have made some corrections, the result of which, I fear, has been that the numbering will not be found to agree with that of any of the printed texts.—T.

The blood that fell formed a river-like current on the field.* In consequence of those car-warriors and men and steeds and elephants slain by the foe, and lying with ghastly features and gaping wounds, the field of battle looked like the domains of the king of the dead at the time of the universal dissolution.[6] Then, O god among men, thy troops, and those bulls amongst the Kurus, viz., thy sons resembling the children of the celestials, with a host of warriors of immeasurable might at their van, all proceeded against Sātyaki, that bull of Cini's race.[7] Thereupon that host, teeming with many foremost of men and steeds and cars and elephants, producing an uproar loud as that of the vasty deep,* and resembling the army of the *Asuras* or that of the celestials, shone with fierce beauty.[8] Then the son of Surya, resembling the chief of the celestials himself in prowess and like unto the younger brother of Indra, struck that foremost one of Cini's race with shafts whose splendour resembled the rays of the Sun.[9] That bull of Cini's race also, in that battle, then quickly shrouded that foremost of men, with his car and steeds and driver, with diverse kinds of shafts terrible as the poison of the snake.[10] Then many *Atirathas* belonging to thy army, accompanied by elephants and cars and foot-soldiers, quickly approached that bull among car-warriors, viz., Vasusena, when they beheld the latter deeply afflicted with the shafts of that foremost hero of Cini's race.[11] That force, however, vast as the ocean, assailed by foes possessed of great quickness, viz., the Pāndava warriors headed by the sons of Drupada, fled away from the field. At that time a great carnage occurred of men and cars and steeds and elephants.[12] Then those two foremost of men, *viz.*, Arjuna and Keçava, having said their daily prayers and duly worshipped the lord Bhava, quickly rushed against thy troops, resolved to slay those foes of theirs.[13] Their foes, (*i. e.*, the Kurus) cast their eyes cheerlessly on that car whose rattle resembled the roar of the clouds and whose banners waved beautifully in the air and which had white steeds yoked unto it and which was com-

* Literally—"of the salt waters."—T.

ing towards them.[14] Then Arjuna, bending *Gāndiva* and as if dancing on his car, filled the welkin and all the points of the compass, cardinal and subsidiary, with showers of shafts, not leaving the smallest space empty.[15] Like the tempest destroying the clouds, the son of Pāndu destroyed, with his arrows, many cars looking like celestial vehicles, that were well-adorned, and equipt with weapons and standards, along with their drivers.[16] Many elephants also, with the men that guided them, adorned with trimphal banners and weapons, and many horsemen with horses, and many foot-soldiers also, Arjuna despatched with his arrows to Yama's abode.[17] Then Duryodhana singly proceeded against that mighty car-warrior who was angry and irresistible and resembled a veritable Yama, striking him with his straight shafts.[18] Arjuna, cutting off his adversary's bow and driver and steeds and standard with seven shafts, next cut off his umbrella with one arrow.[19] Obtaining then an opportunity, he sped at Duryodhana an excellent shaft capable of taking the life of the person struck. Drona's son, however, cut off that shaft into seven fragments.[20] Cutting off then the bow of Drona's son and slaying the four steeds of the latter with his arrows, the son of Pāndu next cut off the formidable bow of Kripa too.[21] Then cutting off the bow of Hridikā's son, he felled the latter's standard and steeds. Then cutting off the bow of Dusçāsana, he proceeded against the son of Rādhā.[22] At this, Karna, leaving Sātyaki, quickly pierced Arjuna with three arrows and Krishna with twenty, and Pārtha again repeatedly.[23] Although many were the arrows that he shot while slaying his foes in that battle like Indra himself inspired with wrath, Karna yet felt no fatigue.[24] Meanwhile Sātyaki, coming up, pierced Karna with nine and ninety fierce arrows, and once more with a hundred.[25] Then all the foremost heroes among the Pārthas began to afflict Karna. Yudhāmanyu[a] and Cikhandin and the sons of Draupadi and the Prabhadrakas,[26] and Uttamaujas and Yuyutsu and the twins and Dhrishtadyumna, and the divisions of the Chedis and the Kārushas and the Matsyas and the Kaikeyas,[27] and the mighty Chekitāna, and king Yudhishthira of excellent vows,—all these,—accompanied by cars and steeds and elephants, and foot-

soldiers of fierce prowess,[28] encompassed Karna on all sides in that battle, and showered upon him diverse kinds of weapons, addressing him in harsh words and resolved to compass his destruction.[29] Cutting off that shower of weapons with his sharp shafts, Karna dispersed his assailants by the power of his weapons like the wind breaking down the trees that stand on its way.[30] Filled with wrath, Karna was seen to destroy car-warriors, and elephants with their riders, and horses with horse-men, and large bands of foot-soldiers.[31] Slaughtered by the energy of Karna's weapons, almost the whole of that force of the Pāndavas, deprived of weapons, and with limbs mangled and torn, retired from the field.[32] Then Arjuna, smiling the while, baffled with his own weapons the weapons of Karna, and covered the welkin, the Earth, and all the points of the compass with dense showers of arrows.[33] The shafts of Arjuna fell like heavy clubs and spiked bludgeons. And some amongst them fell like *Çataghnis* and some fell like fierce thunderbolts.[34] Slaughtered therewith, the Kaurava force consisting of infantry and horse and cars and elephants, shutting its eyes, uttered loud wails of woe and wandered senselessly.[35] Many were the steeds and men and elephants that perished on that occasion. Many, again, struck with shafts and deeply afflicted, fled away in fear.[36]

"'Whilst thy warriors were thus engaged in battle from desire of victory, the Sun, approaching the setting mountain, entered it.[37] In consequence of the darkness, O king, but especially owing to the dust, we could not notice anything favorable or unfavorable.[38] The mighty bowmen (amongst the Kauravas), fearing a night battle, O Bhārata, then retired from the field, accompanied by all their combatants.[39] Upon the retirement of the Kauravas, O king, at the close of the day, the Pārthas, cheerful at having obtained the victory, also retired to their own encampment,[40] jeering their enemies by producing diverse kinds of sounds with their musical instruments, and applauding Achyuta and Arjuna.[41] After those heroes had thus withdrawn the army, all the troops and all the kings uttered benedictions upon the Pāndavas.[42] The withdrawal having been made, those sinless men, viz., the Pān-

davas, became very glad, and proceeding to their tents rested there for the night.[42] Then *Rākshasas*, and *Piçāchas*, and carnivorous beasts, in large numbers, came to that awful field of battle resembling the sporting ground of Rudra himself.'[43]

SECTION XXXI.

"Dhritarāshtra said,—'It seems that Arjuna slew all of you at his will! Indeed, the Destroyer himself could not escape him in battle, if Arjuna took up arms against him! Single-handed, Pārtha ravished Bhadrā, and single-handed, he gratified Agni! Single-handed, he subjugated the whole Earth, and made all the kings pay tribute![2] Single-handed, with his celestial bow, he slew the *Nivātakavachas*! Single-handed, he contended in battle with Mahādeva who stood before him in the guise of a hunter![3] Single-handed, he protected the Bhāratas, and single-headed, he gratified Bhava! Single-handed, were all the kings of the Earth vanquished by him endued with fierce prowess![4] The Kurus cannot be blamed. On the other hand, they deserve praise (for their having fought with such a warrior)! Tell me now what they did. Tell me also, O *Suta*, what Duryodhana did after that![5]

'Sanjaya said,—'Struck and wounded and overthrown from their vehicles and divested of armour and deprived of weapons and their beasts slain, with plaintive voices and burning with grief and vanquished by their foes, the vain Kauravas, entering their tents, once more took counsel of one another. They then looked like snakes deprived of fangs and poison trod upon by others.[6-7] Unto them, Karna, sighing like an angry snake, squeezing his hands, and eyeing thy son, said,[8]—Arjuna is always careful, firm, possessed of skill, and endued with intelligence. Again, when the time comes, Vāsudeva awakes him (to what should be done)![9] Today, by that sudden shower of weapons we were deceived by him! Tomorrow, however, O lord of Earth, I will frustrate all his purposes![10]—Thus addressed by Karna, Duryodhana said,—So be it!—and then granted permission to those foremost of kings to retire. Bidden by the king, all those rulers proceeded to their respective tents.[11]

Having passed the night happily, they cheerfully went out for battle (the next day).*[12] They then beheld an invincible array formed by king Yudhishthira the just, that foremost one of Kuru's race, with great care, and according to the sanction of Vrihaspati and Uçanas.[13] Then that slayer of foes, viz., Duryodhana, called to mind the heroic Karna, that counteracter of foes, that warrior with neck like that of a bull, equal to Purandara himself in battle, the Maruts in might, Kārtavirya in energy. Indeed, the heart of the king turned towards Karna.[14-15] And the hearts of all the troops also turned to that hero, that *Suta's* son, that mighty bowman, as one's heart turns to a friend, in a situation of great danger.[16]

"Dhritarāshtra said,—'What did Duryodhana next do, O *Suta*, when the hearts of all of you turned towards Vikartana's son Karna?[17] Did my troops cast their eyes on Rādhā's son like persons afflicted with cold turning their gaze towards the Sun? Upon the recommencement of the battle after the withdrawal of the troops,[18] how, O Sanjaya, did Vikartana's son Karna fight? How also did all the Pāndavas fight with the *Suta's* son?[19] The mighty-armed Karna would, single-handed, slay the Pārthas with the Srinjayas. The might of Karna's arms in battle equals that of Cakra or Vishnu.[20] His weapons are fierce, and the prowess also of that high-souled one is fierce. Relying upon Karna, king Duryodhana had set his heart on battle.[21] Beholding that Duryodhana deeply afflicted by the son of Pāndu, and seeing also the sons of Pāndu, displaying great prowess, what did that mighty car-warrior, viz., Karna, do?[22] Alas, the foolish Duryodhana, relying on Karna, hopeth to vanquish the Pārthas with their sons and Keçava in battle![23] Alas, it is a matter of great grief that Karna could not, with his strength, overcome the sons of Pāndu in fight! Without doubt, Destiny is supreme![24] Alas, the terrible end of that gambling match hath now come! Alas, these heart-rending sorrows, due to Duryodhana's acts, many in number and like unto terrible darts, are now being borne by me, O San-

* This is a verse in one line.—T.

† A triplet.—T.

jaya![45] O sire, Suvala's son used to be then regarded as a politic person. Karna also is always exceedingly attached to king Duryodhana.[46] Alas, when such is the case, O Sanjaya, why have I then to hear of the frequent defeats and deaths of my sons?[47] There is no one that can resist the Pāndavas in battle! They penetrate into my army like a man into the midst of helpless women! Destiny, indeed, is supreme![48]

"Sanjaya said,—'O king, think now of all those righteous acts of thine like that match at dice and the others! Acts that have passed away form the subjects of thought with man![49] One should not, however, reflect on bygone acts. One may be ruined by such reflection. That result (which thou hadst expected) is now much removed from the point of fruition, since, although possessed of knowledge, thou didst not reflect on the propriety or impropriety of thy acts then! Many a time wert thou, O king, counselled against warring with the Pāndavas![50-51] Thou didst not, however, O monarch, accept those counsels, from folly! Diverse sinful acts of a grave nature were perpetrated by thee against the sons of Pāndu![52] For those acts this awful slaughter of kings hath now come! All that, however, is now past. Do not grieve, O bull of Bharata's race![53] O thou of unfading glory, listen now to the details of the awful carnage that has occurred!

"'When the night dawned, Karna repaired to king Duryodhana.[54] Approaching the king, the mighty-armed hero said, —I shall, O king, engage in battle today with the illustrious son of Pāndu![55] Either I will slay that hero today, or he will slay me! In consequence of the diverse things both myself and Pārtha had to do, O Bhārata,[56] an encounter, O king, could not hitherto take place between myself and Arjuna! Listen now, O monarch, to these words of mine, spoken according to my wisdom![57] Without slaying Pārtha in battle I will not come back, O Bhārata! Since this army of ours hath been deprived of its foremost warriors, and since I will stand in battle,[58] Pārtha will advance against me, especially because I am destitute of the dart that Cakra gave me! Therefore, O ruler of men, listen now to what is beneficial![59] The energy of my celestial weapons is equal to the energy of Arjuna's weapons.

In counteracting the feats of powerful foes, in lightness of hands, in the range of the arrows shot,[40] in skill, and in hitting the mark, Savyasāchin is never my equal. In physical strength, in courage, in knowledge (of weapons), in prowess, O Bhārata,[41] in aiming, Savyasāchin is never my equal. My bow, called *Vijaya*, is the foremost of all weapons (of its kind).[42] Desirous of doing what was agreeable (to Indra), it was made by Viçwakarman (the celestial artificer) for Indra. With that bow, O king, Indra had vanquished the *Daityas*.[43] At its twang the *Daityas* had beheld the ten points to be empty.* That bow, respected by all, Cakra gave to Bhrigu's son (Rāma).[44] That celestial and foremost of bows Bhrigu's son gave to me. With that bow I will contend in battle with the mighty-armed Arjuna, that foremost of victorious warriors,[45] like Indra fighting with the assembled *Daityas*! That formidable bow, the gift of Rāma, is superior to *Gāndiva*.[46] It was with that bow that the Earth was subjugated thrice seven times (by Bhrigu's son).[47] With that bow given to me by Rāma I will contend in battle with the son of Pāndu! I will, O Duryodhana, gladden thee today with thy friends,[48] by slaying in battle that hero, viz., Arjuna, that foremost of conquerors! The whole Earth with her mountains and forests and islands, without a heroic warrior (to oppose thy wish)[49] will, O king, become thine today, over which thyself with thy sons and grandsons will reign supreme! Today there is nothing that is incapable of being achieved by me, especially when the object is to do what is agreeable to thee,[50] even as ascetic success is incapable of being missed by one zealously devoted to virtue and having his soul under control! Arjuna will not be able to bear me in battle even as a tree in contact with fire is incapable of bearing that element.[51] I must, however, declare in what respect I am inferior to Arjuna. The string of his bow is celestial, and the two large quivers of his are inexhaustible. His driver is Govinda.[52] I have none like him. His is that celestial and foremost of bows, called *Gāndiva*, which is irrefragible in battle.[53] I also have that excellent,

* The sense of the original is that the *Daityas* were stupified.—T.

celestial, and formidable bow called *Vijaya*. In respect of your bows, therefore, O king, I am superior to Arjuna.[54] Listen now to those matters in which the heroic son of Pāndu is superior to me! The holder of the reins (of his steeds) is he of Daçārha's race who is adored by all the worlds![55] His celestial car, decked with gold, given unto him by Agni, is impenetrable in every part, and his steeds also, O hero, are endued with the speed of the mind.[56] His celestial standard, bearing the blazing Apo, is exceedingly wonderful. Again, Krishna who is the Creator of the universe, protects that car![57] Though inferior to Arjuna in respect of these things, I still desire to fight with him. This Calya, however, the ornament of assemblies, is equal to Caurin![58] If he becomes my driver, victory will certainly be thine! Let Calya, therefore, who is incapable of being resisted by foes, be the driver of my car![59] Let a large number of carts bear my long shafts and those that are winged with vulturine feathers. Let a number of foremost cars, O monarch, with excellent steeds yoked unto them,[60] always follow me, O bull of Bharata's race! By these arrangements I will, as regards the qualities mentioned, be superior to Arjuna![61] Calya is superior to Krishna, and I am superior to Arjuna! As that slayer of foes, viz., he of Daçārha's race, is acquainted with horselore,[62] even so is that mighty car-warrior, viz., Calya acquainted with horselore. There is none equal to the chief of the Madras in might of arms,[63] As there is none equal to myself in weapons, so there is none equal to Calya in knowledge of steeds.[64] So circumstanced, I will become superior to Pārtha. Against my car, the very gods with Vāsava at their head will not dare advance.[65] All these being attended to, when I take my stand on my car, I will become superior to Arjuna in the attributes of a warrior and will then, O best of the Kurus, vanquish Phālguna![66] I desire, O monarch, all this to be done by thee, O scorcher of foes! Let these wishes of mine be accomplished. Let no time be suffered to elapse![67] If all this be accomplished, the most effectual aid will be rendered to me on every desirable point. Then will then see, O Bhārata, what I will achieve in battle![68] I will by every means vanquish the sons of Pāndu in battle, when

they will approach me! The very gods and the *Asuras* are not able to advance against me in battle! What need be said then of the sons of Pāndu that are of human origin?—'[69]

"Sanjaya continued,—Thus addressed by that ornament of battle, viz., Karna, thy son, worshipping the son of Rādhā, answered him, with a glad heart, saying,[70]—Accomplish that, O Karna, which thou thinkest! Equipt with goodly quivers and steeds, such cars shall follow thee in battle![71] Let as many cars as thou wishest bear thy long shafts and arrows equipt with vulturine feathers. Ourselves, as also all the kings, will, O Karna, follow thee in battle!—'[72]

"Sanjaya continued,—'Having said these words, thy royal son, endued with great prowess, approached the ruler of the Madras and addressed him in the following words.'"[73]

Section XXXII.

"Sanjaya said,—'Thy son then, O monarch, humbly approaching that mighty car-warrior, viz., the ruler of the Madras, addressed him, from affection, in these words:[1]—O thou of true vows, O thou of great good fortune, O enhancer of the sorrows of foes, O ruler of the Madras, O hero in battle, O thou that inspirest hostile troops with fear,[2] thou hast heard, O foremost of speakers, how, for the sake of Karna who spoke unto me, I myself am desirous of soliciting thee among all these lions of kings![3] O thou of incomparable prowess, O king of the Madras, for the destruction of the foe, I solicit thee today, with humility and bow of the head![4] Therefore, for the destruction of Pārtha and for my good, it behoveth thee, O foremost of car-warriors, to accept, from love, the office of charioteer![5] With thee for his driver, the son of Rādhā will subjugate my foes! There is none else for holding the reins of Karna's steeds,[6] except thee, O thou of great good fortune, thou that art the equal of Vāsudeva in battle! Protect Karna then by every means like Brahman protecting Maheçwara![7] Even as he of Vrishni's race protects by every means the son of Pāndu in all dangers, do thou, O chief of the Madras, protect the

son of Rādhā today? Bhishma, and Drona, and Kripa, and thyself, and the valiant ruler of the Bhojas, and Cakuni the son of Suvala, and Drona's son, and myself, constituted the chief strength of our army!' Even thus, O lord of Earth, we had divided amongst ourselves the hostile army into nine portions for the share of each! The share that had been allotted to Bhishma is now no more, as also that which had been allotted to the high-souled Drona.[10] Going even beyond their allotted shares, those two slew my foes. Those two tigers among men, however, were old, and both of them have been slain deceitfully.[11] Having achieved the most difficult feats, both of them, O sinless one, have departed hence to heaven! Similarly, many other tigers among men, of our army, slain by foes in battle, have ascended to heaven, casting off their lives and having made great exertions to the best of their powers.[12-13] This my host, therefore, O king, the greater portion of which has been slaughtered, has been reduced to this state by the Pārthas who were at first fewer than us. What should be done for the present?[14] Do that now, O lord of Earth, by which the mighty and the high-souled sons of Kunti, of prowess incapable of being baffled, may be prevented from exterminating the remnant of my host![15] O lord, the Pāndavas have in battle slain the bravest warriors of this my force![16] The mighty-armed Karna alone is devoted to our good, as also thyself, O tiger among men, that art the foremost of car-warriors in the whole world![17] O Calya, Karna wishes to contend in battle today with Arjuna! On him, O ruler of the Madras, my hopes of victory are great![18] There is none else in the world (save thee) that can make so good a holder of the reins for Karna! As Krishna is the foremost of all holders of reins for Pārtha in battle, even so, O king, be thou the foremost of all holders of reins on Karna's car![19] Accompanied and protected, O sire, by him in battle, the feats that Pārtha achieves are all before thee![20] Formerly, Arjuna had never slain his foes in battle in such a way. Now, however, his prowess has become great, united as he is with Krishna![21] Day after day, O ruler of the Madras, this vast Dhārtarāshtra force is seen to be routed by Pārtha because he is united with

47482

Krishna![22] A portion remains of the share allotted to Karna and thyself, O thou of great splendour! Bear that share with Karna, and destroy it unitedly in battle![23] Even as Surya, uniting with Aruna, destroys the darkness, do thou, uniting with Karna, slay the Pārthas in battle![24] Let the mighty car-warriors (of the enemy), fly away, beholding in battle those two warriors endued with the effulgence of the morning Sun, viz., Karna and Calya, resembling two Suns risen above the horizon![25] Even as darkness is destroyed, O sire, at the sight of Surya and Aruna, even so let the Kaunteyas with the Pānchālas and the Srinjayas perish (beholding thee and Karna![26] Karna is the formost of car-warriors, and thou art the foremost of drivers! In the clash of battle, again, there is none equal to thee![27] As he of Vrishni's race protects the son of Pāndu under all circumstances, even so let thyself protect Vikartana's son Karna in battle![28] With thee as his driver, Karna will become invincible, O king, in battle with even the gods having Cakra at their head! What then need be said about the Pāndavas? Do not doubt my words!—"[29]

"Sanjaya continued,—'Hearing these words of Duryodhana, Calya became filled with rage. Contracting his brow into three lines, and waving his arms repeatedly,[30] and rolling his large eyes red in wrath, that warrior of massive arms, proud of his lineage and wealth and knowledge and strength, said these words.[31]

"'Calya said,—Thou insultest me, O son of Gāndhāri, or, without doubt, suspectest me, since thou solicitest me, without hesitation, saying,—*Act thou as a driver!*[32]—Regarding Karna to be superior to ourselves, thou applaudest him thus! I, however, do not regard the son of Rādhā as my equal in battle![33] Assign to me a much greater share, O lord of Earth! Destroying that in battle, I will return to the place I came from![34] Or, if thou wishest, I will, O delighter of the Kurus, contend, single-handed, with the enemy! While engaged in consuming the foe, behold thou my prowess today![35] Brooding upon an insult, O thou of Kuru's race, a person like ourselves never engageth in my task. Do not have thy doubts about me! Never shouldst thou humiliate me in battle![36]

Behold these two massive arms of mine, strong as the thunder! Behold also my excellent bow, and these shafts that resemble snakes of virulent poison![37] Behold my car, unto which are yoked excellent steeds endued with the speed of the wind! Behold also, O son of Gāndhāri, my mace decked with gold and twined with hempen chords![38] Filled with wrath, I can split the very Earth, scatter the mountains, and dry up the oceans, with my own energy, O king![39] Knowing me, O monarch, to be so capable of afflicting the foe, why dost thou appoint me to the office of driver in battle for such a low-born person as Adhiratha's son?[40] It behoveth thee not, O king of kings, to set me to such mean tasks! Being so superior, I cannot make up my mind to obey the commands of a sinful person![41] He that causeth a superior person arrived of his own will and obedient from love, to yield to a sinful wight, certainly incurreth the sin of confusing the superior with the inferior![42] Brahman created the Brāhmanas from his mouth, and the Kshatriyas from his arms. He created the Vaiçyas from his thighs and the Cudras from his feet.[43] In consequence of the union with one another of those four orders, O Bhārata, from these four have sprung particular classes, viz., those born of men of superior classes wedding women of classes inferior to themselves, and *vice versa*.[44] Protectors (of the other classes), acquirers of wealth, and givers of the same, have the Kshatriyas been described to be. The Brāhmanas have been established on the Earth for the sake of favoring its people by assisting at sacrifices, by teaching, and acceptance of pure gifts.[45] Agriculture and tending of cattle and gift are the occupations of the Vaiçyas according to the scriptures. Cudras have been ordained to be the servants of the Brāhmanas, the Kshatriyas, and the Vaiçyas.[46] Similarly, the *Sutas* are the servants of the Kshatriyas, and not the latter the servants of the former. Listen to these my words, O sinless one![47] As regards myself, I am one whose coronal locks have undergone the sacred bath. I am born in a race of royal sages. I am reckoned a great car-warrior. I deserve the worship and the praises that bards and eulogists render and sing.[48] Being all this, O slayer of hostile troops, I cannot come forward to act as the driver of the *Suta's*

son in battle!'[47] I will never fight, undergoing an act of humiliation. I ask thy permission, O son of Gāndhāri, for I will return home![48]—'

Sanjaya continued,—'Having said these words, that tiger among men and ornament of assemblies, viz., Calya, filled with rage, stood up quickly and endeavoured to get away from that concourse of kings.[51] Thy son, however, from affection and great regard, held the king, and addressed him in these sweet and conciliatory words, that were capable of accomplishing every object:[52]—Without doubt, O Calya, it is even so as thou hast said! But I have a certain purpose in view. Listen to it, O ruler of men![53] Karna is not superior to thee, nor do I suspect thee, O king! The royal chief of the Madras will never do that which is false.[54] Those foremost of men that were thy ancestors always told the truth. I think it is for this that thou art called *Ārtāyani* (the descendant of those that had truth for their refuge).[55] And since, O giver of honors, thou art like a barbed arrow to thy foes, therefore art thou called by the name of *Çalya* on Earth![56] O thou that makest large presents (to Brāhmanas) at sacrifices, do thou accomplish all that which, O virtuous one, thou hadst said thou wouldst accomplish before![57] Neither the son of Rādhā nor myself am superior to thee in valor that I would select thee as the driver of those foremost of steeds (that are yoked into Karna's car)![58] As, however, O sire, Karna is superior to Dhananjaya in regard to many qualities, even so doth the world regard thee to be superior to Vāsudeva![59] Karna is certainly superior to Pārtha in the matter of weapons, O bull among men! Thou too art superior to Krishna, in knowledge of steeds and might![60] Without doubt, O ruler of the Madras, thy knowledge of horses is twice greater than that which the high-souled Vāsudeva hath!—'[61]

"'Calya said,—Since, O son of Gāndhāri, thou describest me, O thou of Kuru's race, in the midst of all these troops, to be superior to Devaki's son, I am gratified with thee![62] I will become the driver of Rādhā's son of great fame while he will be engaged in battle with that foremost one of Pāndu's sons, as thou solicitest me![63] Let this, however, O hero, be

my understanding with Vikartana's son that I will, in his presence, utter whatever speeches I desire!—"[64]

"Sanjaya continued,—O king, thy son, with Karna then, O Bhārata, answered the prince of the Madras, O best of Bharata's race, saying,—So be it!—"[65]

SECTION XXXIII.

"Duryodhana said,—Listen, once more, O ruler of the Madras, to what I will say unto thee, about what happened, O lord, in the battle between the gods and the *Asuras* in days of yore.[1] The great *Riski* Mārkandeya narrated it to my sire. I will now recite it without leaving out anything, O best of royal sages! Listen to that account confidingly and without mistrusting it at all![2] Between the gods and the *Asuras*, each desirous of vanquishing the other, there happened a great battle, O king, which had Tāraka for its evil (root). It hath been heard by us that the *Daityas* were defeated by the gods.[3] Upon the defeat of the *Daityas*, the three sons of Tāraka, named Tārakāksha, Kamalāksha, and Vidyunmālin, O king,[4] practising the austerest penances, lived in the observance of high vows. By those penances they emaciated their bodies, O scorcher of foes.[5] In consequence of their self-restraint, their penances, their vows, and contemplation, the boon-giving Grandsire became gratified with them and gave them boons.[6] Unitedly they solicited the Grandsire of all the worlds, O king, for the boon of immunity from death at the hands of all creatures at all times.[7] The divine Lord and Master of all the worlds said unto them,—[There is nothing like immunity from death at the hands of all creatures! Therefore, ye *Asuras*, abstain from such a prayer! Solicit some other boon that may seem desirable to you!][8]—Then all of them, O king, having settled it amongst themselves after long and repeated conferences, bowed to the great Master of all the worlds and said these words:—[O god, O Grandsire, give us this boon![9] Residing in three cities, we will rove over this Earth, with thy grace ever before us."[10] After a thousand years then, we will come together, and our three cities also, O sinless one, will become united

into one?'[11] That foremost one amongst the gods who will, with one shaft, pierce those three cities united into one, will, O lord, be the cause of our destruction!'][12]—Saying unto them, —[Let it be so.]—that god ascended to heaven. Those *Asuras* then, filled with joy at having obtained those boons, and having settled it among themselves[13] about the construction of the three cities, selected for the purpose the great *Asura* Maya, the celestial artificer, knowing no fatigue or decay, and worshipped by all the *Daityas* and *Dānavas*.[14] Then Maya, of great intelligence, by the aid of his own ascetic merit, constructed the three cities, one of which was of gold, another of silver, and the third of black iron.[15] The golden city was set in heaven, the silver city in the welkin, and the iron city was set on the Earth, all in such a way as to revolve in a circle, O lord of Earth!*[16] Each of those cities measured a hundred *Yojanas* in breadth and a hundred in length. And they consisted of houses and mansions and lofty walls and porches.[17] And though teeming with lordly palaces close to each other, yet the streets were wide and spacious. And they were adorned with diverse mansions and gate-ways.[18] Each of those cities, again, O monarch, had a separate king.[19] The beautiful city of gold belonged to the illustrious Tārakāksha; the silver city to Kamalāksha, and the iron one to Vidyunmālin.[20] Those three *Daitya* kings, soon assailing the three worlds with their energy, continued to dwell and reign, and began to say,—[Who is he called the Creator?][21]—Unto those foremost of *Dānavas* having no heroes equal to them, came millions upon millions, from every side,[22] of proud and flesh-eating *Dānavas* who had before been defeated by the celestials, and who now settled in the three cities, desirous of great prosperity.[23] Unto all of them thus united, Maya became the supplier of every thing they wanted. Relying upon him, all of them resided there, in perfect fearlessness.[24] Whoever amongst those residing in the triple city wished for whatever object in his heart, had his wish fulfilled by Maya aided by the latter's powers of

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* *Chakrasthāna* is explained by Nilakantha in the sense in which I render it here.—T.

illusion.[25] Tārakāksha had a heroic and mighty son named Hari. He underwent the austerest of penances, upon which the Grandsire became gratified with him.[26] When the god was gratified, Hari solicited a boon of him, saying,—[Let a lake start into existence in our city, such that persons, slain by means of weapons, may, when thrown into it, come out with life and redoubled strength!][27]—Obtaining this boon, the heroic Hari, son of Tārakāksha, created a lake, O lord, in his city, that was capable of reviving the dead.[28] In whatever form and whatever guise a *Daitya* might be slain, if thrown into that lake, he came out, restored to life, in the self-same form and guise.[29] Obtaining back their slain, the *Daityas* began to afflict the three worlds. Crowned with success by means of austere penances, those enhancers of the fears of the gods[30] sustained, O king, no diminution in battle.[31] Stupified then by covetousness and folly, and deprived of their senses, all of them began to shamelessly exterminate the cities and towns established all over the universe.[32] Filled with pride at the boons they had received, and driving before them, at all times and from all places, the gods with their attendants, they roamed at will over celestial forests and other realms dear to the denizens of heaven and the delightful and sacred asylums of *Rishis*. And the wicked *Dānavas* ceased to show any respect for anybody.[33-34] While the worlds were thus afflicted, Cakra, surrounded by the Maruts, battled against the three cities by hurling his thunder upon them from every side.[35] When, however, Purandara failed to pierce those cities made impenetrable, O king, by the Creator with his boons,[36] the chief of the celestials, filled with fear, and leaving those cities, repaired with those very gods to that chastiser of foes, viz., the Grandsire, for representing unto him the oppressions committed by the *Asuras*.[37] Representing everything and bowing their heads unto him, they asked the divine Grandsire the means by which the triple city could be destroyed.[38] The illustrious Deity, hearing the words of Indra, told the gods,—[He that is an offender against you offends against me also![39] The *Asuras* are all of wicked souls and always hate the gods! They that give pain to you always offend against me![40] I am impartial to all creatures! There is

no doubt in this! For all that, however, they that are unrighteous should be slain. This is my fixed vow![41] Those three forts are to be pierced with one shaft. By no other means can their destruction be effected. None else, save Sthānu, is competent to pierce them with one shaft.[42] Ye Ādityas, select Sthānu, otherwise called Içāna and Jishnu, who is never fatigued with work, as your warrior! It is he that will destroy those *Asuras!*][43]—Hearing these words of his, the gods with Cakra at their head, making Brahman take their leader, sought the protection of the Deity having the bull for his mark.[44] Those righteous ones, accompanied by *Rishis* devoted to the severest penances and uttering the eternal words of the *Vedas*, sought Bhava with their whole soul.[45] And they praised, O king, in the high words of the *Vedas*, that dispeller of fears in all situations of fear, that Universal Soul, that Supreme Soul, that one by whom this All is pervaded with his Soul.[46] Then him who, by especial penances, had learnt to still all the functions of his Soul and understood the distinction of Soul from Matter,—him who had his soul always under control,[47]—him, called Içāna,—that lord of Umā, that mass of energy,—the gods beheld,—him, that is, who hath no equal in the universe, that source (of everything), that sinless Self.[48] Though that Deity is *one*, they had imagined him to be of various forms. Beholding in that high-souled one those diverse forms that each had individually conceived in his own heart, all of them became filled with wonder.[49] Beholding that Unborn one, that Lord of the universe, to be the embodiment of all creatures, the gods and the regenerate *Rishis*, all touched the Earth with their heads.[50] Saluting them with the word—[Welcome]—and raising them from their bent attitudes, the illustrious Cankara addressed them smilingly, saying,—[Tell us the object of your visit!][51]—Commanded by the Three-eyed god, their hearts became easy. They then said these words unto him:—Our repeated salutations to thee, O lord![52] Salutations to thee that art the source of all the gods, to thee armed with the bow, to thee that art full of wrath! Salutations to thee that hadst destroyed the sacrifice of that lord of creatures (viz., Daksha), to thee that art

adored by all the lords of creatures![53] Salutations to thee that art always praised, to thee that deservest to be praised, to thee that art Death's self! Salutations to thee that art red, to thee that art fierce, to thee that art blue-throated, to thee that art armed with the trident,[54] to thee that art incapable of being baffled, to thee that hast eyes as beautiful as those of the gazelle, to thee that fightest with the foremost of weapons; to thee that deservest all praise, to thee that art pure, to thee that art destruction's self, to thee that art the destroyer;[55] to thee that art irresistible, to thee that art Brahman, to thee that leadest the life of a *Brahmachārin*; to thee that art Içāna; to thee that art immeasurable, to thee that art the great controller, to thee that art robed in tatters;[56] to thee that art ever engaged in penances, to thee that art tawny, to thee that art observant of vows, to thee that art robed in animal skins; to thee that art the sire of Kumāra, to thee that art three-eyed, to thee that art armed with the foremost of weapons,[57] to thee that destroyest the afflictions of all that seek thy shelter, to thee that destroyest all haters of Brāhmanas, to thee that art the lord of all trees, the lord of all men, the lord of all kine, and ever the lord of sacrifices![58] Salutations to thee that art always at the head of troops, to thee that art three-eyed, to thee that art endued with fierce energy! We devote ourselves to thee in thought, word, and deed! Be gracious unto us![59]'—Gratified with these adorations, the holy one, saluting them with the word—[Welcome]—said unto them,—[Let your fears be dispelled! Say, what we are to do for you!]—'"[60]

Section XXXIV.

"'Duryodhana said,—After the fears of those throngs of the *Pitris*, the gods, and the *Rishis* had thus been dispelled by that high-souled Deity, Brahman, then offered his adorations unto Çankara, and said these words for the benefit of the universe:'—[Through thy favor, O Lord of all, the Lordship of all creatures is mine! Occupying that rank, I have given a great boon to the *Dānavas*![61] It behoveth none else, save thee,

O Lord of the Past and the Future, to destroy those wicked wights that show no regard for any one! Thou, O god, art the only person competent to slay the foes of these denizens of heaven that have sought thy protection and that solicit thee! O Lord of all the gods, show favor to these! Slay the *Dānavas*, O wielder of the trident![8-9] O giver of honors, let the universe, through thy grace, obtain happiness! O Lord of all the worlds, thou art the one whose shelter should be sought! We all seek thy shelter![5]—

"'—Sthānu said,—[All your foes should be slain, I think! I do not, however, venture to slay them single-handed! The enemies of the gods are possessed of might![6] Therefore, all of you, united together, consume those enemies of yours in battle, with half my might! Union is great strength![7]—

"'—The gods said,—[Theirs is twice the energy and might of ourselves, we think, for we have already seen their energy and might![8]—

"'—The holy one said,—[Those sinful wights that have offended against ye should be slain! With half of my energy and might, slay all those enemies of yours![9]—

"'—The gods said,—[We will not be able, O Maheçwara, to bear half of thy energy! With, on the other hand, half of our united might, do thou slay those foes![10]—

"'—The holy one said,—[If, indeed, ye have not the ability to bear half of my might, then, endued with half of your united energy, I will slay them![11]—'

"'Duryodhana continued,—The celestials then, addressing that god of gods, said,—[So be it]—O best of kings! Taking half of their energies from all of them, he became superior in might.[12] Indeed, in might that god became superior to all in the universe! From that time Cankara came to be called *Mahādeva*.*[13] And *Mahādeva* then said,—[Armed with bow and shaft, I will, from my car, slay in battle those foes of yours, ye denizens of heaven![14] Therefore, ye gods, see now to my car and bow and shaft so that I may, this very day, throw the *Asuras* down on the Earth![15]—

* The great god.—T.

"'—The gods said,—[Gathering all forms that may be found in the three worlds and taking portions of each, we will, O Lord of the gods, construct a car of great energy for thee!'[16] It will be a large car, the handiwork of Viçwakarman, designed with intelligence!]—Saying this, those tigers among the gods began the construction of that car.[17] And they made Vishnu and Soma and Hutāça the arrow for Cankara's use. Agni became the staff, and Soma became the head, and Vishnu the point, O king, of that foremost of arrows.[18] The goddess Earth, with her large cities and towns, her mountains and forests and islands, that home of diverse creatures, was made the car.[19] The Mandara mountain was made its axle; and the great river Gangā was made its *Janghā*; and the points of the compass, cardinal and subsidiary, became the ornaments of that car.[20] The constellations became its shaft; the *Krita* age became its yoke; and that best of snakes, viz., Vāsuki, became the *Kuvara* of that car.[21] Himavat and Vindhya mountains became its *Apaskara* and *Adhishthāna*; and the Udaya and the Asta mountains were made the wheels of that car by those foremost ones among the gods.[22] The excellent Ocean, that abode of the *Dānavas*, they made its other axle. The seven *Rishis* became the protectors of the wheels of that car.[23] Gangā and Saraswati and Sindhu and the Sky became its *Dhura*; all the other rivers and all the waters became the chords for binding the several limbs of that car.[24] Day and Night and the other divisions of time such as *Kalas* and *Kāsthās*, and the Seasons became its *Anukarsha*. The blazing planets and the stars became its wooden fence.[25] Religion, Profit, and Pleasure, united together, became its *Trivenu*. The herbs and the creepers, decked with flowers and fruits, became its bells.[26] Making the Sun and the Moon equal, these were made the (other two) wheels of that foremost of cars. Day and Night were made its auspicious wings on the right and the left.[27] The ten foremost of snakes having Dhritarāshtra for their first, all exceedingly strong, formed the (other) shaft of that car. The Sky was made its (other) yoke, and the Clouds called *Samvartaka* and *Valāhaka* were the leathern strings of the yoke. The two Twilights, and *Dhriti*, and *Medhā*, and *Sthiti*, and

Sannati,[*53] and the firmament bespangled with planets and stars, were made the skins for covering that car. Those Regents of the world, viz., the Lords of the gods, of the waters, of the dead, and of treasures,† were made the steeds of that car.[54] Kālaprishtha, and Nahusha, and Kārkotaka, and Dhananjaya, and the other snakes became the chords for binding the manes of the steeds.[55] The cardinal and the subsidiary directions became the reins of the steeds of that car. The *Vedic* sound *Vashat* became the goad, and *Gāyatri* became the string attached to that goad.[56] The four auspicious days were made the traces of the steeds, and the *Pitris* presiding over them were made the hooks and pins.‡[57] Action and Truth and ascetic Penances and Profit, were made the chords of that car. The Mind became the ground upon which that car stood, and Speech the tracks upon which it was to proceed.[58] Beautiful banners of various hues waved on the air. With lightning and Indra's bow attached to it, that blazing car gave fierce light.[59] That space of time which, on a former occasion, had, in the Sacrifice of the high-souled Içāna, been fixed as a Year, became the bow, and the goddess Sāvitri became the loud-sounding bowstring.[60] A celestial coat of mail was made, decked with costly gems, and impenetrable and effulgent, sprung from the wheel of Time.[61] That golden mountain, viz., the beautiful Meru, became the flagstaff, and the clouds decked with flashes of lightning became its banners.[62] Thus equipt, that car shone brilliantly like a blazing fire in the midst of the priests officiating at a sacrifice. Beholding that car properly equipt, the gods became filled with wonder.[63] Seeing the energies of the entire universe united together in one place, O sire, the gods wondered, and at last represented unto that illustrious Deity

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* These are embodiments or personifications of courage, intelligence, gravity, and humility.—T.

† *I. e.* Indra, Varuna, Yama, and Kuvera.—T.

‡ The four auspicious days mentioned here are (1) the day of new moon, with a portion of the previous lunar day running into it, (2) the day of full moon, with a portion of the previous lunar day running into it, (3) the day of new moon by itself, and the day of full moon by itself.—T.

that the car was ready.[39] After, O monarch, that best of cars had thus been constructed by the gods, O tiger among men, for grinding their foes,[40] Cankara placed upon it his own celestial weapons. Making the sky its flagstaff, he placed upon it his bovine bull.[41] The Brāhmana's rod, the rod of Death, Rudra's rod, and Fever became the protectors of the sides of that car and stood with faces turned towards all sides.[42] Atharvan and Angiras became the protectors of the car-wheels of that illustrious warrior. The *Rigveda*, the *Sāmaveda*, and the *Purānas*, stood in advance of that car.[43] The histories and the *Yajurveda* became the protectors of the rear. All sacred Speeches and all the Sciences stood around it,[44] and all hymns, O monarch, and the Vedic sound of *Vashat* also. And the syllable *Om*, O king, standing in the van of that car, made it exceeding beautiful.[45] Having made the Year adorned with the six seasons his bow, he made his own shadow the irrefragable string of that bow in that battle.[46] The illustrious Rudra is Death's self; the Year became his bow; the Death-night, therefore, which is Rudra's shadow, became the indestructible string of that bow.[47] Vishnu and Agni and Soma became (as already said) the arrow. The universe is said to consist of Agni and Soma. The universe is similarly said to consist of Vishnu.[48] Vishnu is, again, the Soul of the holy Bhava of immeasurable energy. For this the touch of that bowstring became unbearable to the *Asuras*.[49] And the lord Cankara cast on that arrow his own irresistible and fierce wrath, the unbearable fire of anger, viz., that which was born of wrath of Bhrigu and Angiras.[50] Then He called Blue and Red, or Smoke,—that terrible Deity robed in skins,—looking like ten thousand Suns, and shrouded by the fire of superabundant Energy, blazed up with splendour.[51] That discomfitter of even him that is difficult of being discomfitted, that victor, that slayer of all haters of *Brahma*, called also Hara, that rescuer of the righteous and destroyer of the unrighteous,[52] viz., the illustrious Sthānu, accompanied by many beings of terrible might and terrible forms that were endued with the speed of the mind and capable of agitating and crushing (all foes), as if with all the fourteen faculties of the soul awake about him,

looked exceedingly resplendent.[52] Having his limbs for their refuge, this entire universe of mobile and immobile creatures that were present there, O king, looked beautiful, presenting a highly wonderful appearance.[54] Beholding that car, duly equipt, he cased himself in mail and armed himself with the bow, and took up that celestial shaft born of Soma and Vishnu and Agni.[55] The gods, O king, then commanded that foremost of celestials, viz., Wind, to breathe after that puissant Deity all the fragrance that he carries.[56] Then Mahādeva, terrifying the very gods, and making the very Earth tremble, ascended that car resolutely.[57] Then the great *Rishis*, the *Gandharvas*, those throngs of gods and those diverse tribes of *Apsaras*, began to praise that Lord of the gods while he was about to ascend that car.[58] Adored by the regenerate *Rishis*, and praised by the eulogists and diverse tribes of dancing *Apsaras* well-versed in the art of dancing,[59] that boon-giving lord, armed with scimitar and arrow and bow, looked very beautiful. Smiling, he then asked the gods,—[Who will become my driver?][60]—The gods answered him, saying,—[He whom thou wilt appoint, will, O Lord of the gods, without doubt, become thy driver!][61]—Unto them the god replied,—[Reflecting yourselves, without delay make him my driver who is superior to me!][62]—Hearing these words uttered by that high-souled Deity, the gods repaired unto the Grandsire and inclining him to grace, said these words:[63]—[We have accomplished everything, O holy one, that thou hadst ordered us to do in the matter of afflicting the foes of the celestials! The Deity having the bull for his mark has been gratified with us![64] A car hath been constructed by us, equipt with many wonderful weapons! We do not, however, know who is to become the driver of that foremost of cars![65] Therefore, let some foremost one among the gods be appointed as the driver! O holy one, it behoveth thee to make true those words that thou, O lord, hadst then said to us![66] Before this, O god, thou hadst even said to us that thou wouldst do us good! It behoveth thee to accomplish that promise![67] That irresistible and best of cars, that router of our foes, hath been constructed out of the component parts of the celestials! The Deity armed with *Pināka* hath been made the warrior who is

to stand on it! Striking the *Dānavas* with fear, he is prepared for battle.[68] The four *Vedas* have become the four foremost of steeds. With her mountains, the Earth has become the car of that high-souled one. The stars have become the adornments of that vehicle. (As already said) Hara is the warrior! We do not, however, see who is to become the driver![69] A driver should be sought for that car who is superior to all these! Equal to thee in importance is that car, O god, and Hara is the warrior! Armour, and weapons, and bow,—these,—we have got already, O Grandsire![70] Except thee, we do not behold any person that can make its driver! Thou art endued with every accomplishment! Thou, O lord, art superior to all the gods![71] Mounting upon that car with speed, hold the reins of those foremost of steeds, for the victory of the celestials and the destruction of their foes!]"[72]—It has been heard by us that bowing with their heads unto the Grandsire, that Lord of the three worlds, the gods sought to gratify him for inducing him to accept the drivership.[73]—

"'—The Grandsire said,—[There is nothing of untruth in all this that ye have said, ye denizens of heaven. I will hold the reins of the steeds for Kapardin while he will be engaged in fight!]"[74]—Then that illustrious god, that Creator of the worlds, the Grandsire, was appointed by the gods as the driver of the high-souled Içāna.[75] And when he was about to ascend quickly upon that car worshipped by all, those steeds, endued with the speed of the wind, bowed themselves with their heads to the Earth.[76] Having ascended the car, the illustrious Deity, viz., the Grandsire, resplendent with his own energy, took the reins and the goad.[77] Then the illustrious god, raising those steeds, addressed that foremost one among the gods, viz., Sthānu, saying,—[Ascend!][78]—Then, taking that arrow composed of Vishnu and Soma and Agni, Sthānu ascended the car, causing the foe to tremble by means of his bow.[79] The great *Rishis*, the *Gandharvas*, the throngs of gods, and the diverse tribes of *Apsaras*, then praised that Lord of the gods after he had ascended the car.[80] Resplendent with beauty, the boon-giving Lord, armed with scimitar, shaft, and bow, stayed on the car, causing the three worlds to blaze forth

with his own energy.[81] The great Deity once more said unto the gods headed by Indra,—[Ye should never grieve, doubting my ability to destroy the *Asuras*![82] Know that the *Asuras* have already been slain by means of this arrow!]—The gods then answered, saying,—[It is true! The *Asuras* have already been slain!][83]—Indeed, the gods, thinking that the words which the divine Lord had said could not be untrue, became exceedingly gratified.[84] Then that Lord of the gods proceeded, surrounded by all the gods, upon that large car, O king, which had nothing to compare with it.[85] And the illustrious Deity was adored the while by the attendants that always wait upon him, and by others that subsisted on meat, that were invincible in battle, and that danced in joy on the present occasion, running wildly on all sides and shouting at one another.[86] *Rishis* also, of great good fortune, possessed of ascetic merit, and endued with high qualities, as also the gods, wished for Mahādeva's success.[87] When that boon-giving Lord, that dispeller of the fears of the three worlds, thus proceeded, the entire universe, with all the gods, O best of men, became exceedingly gratified.[88] And the *Rishis* there adored that Lord of the gods with diverse hymns, and enhancing his energy, O king, took up their station there.[89] And millions upon millions of *Gandharvas* played upon diverse kinds of musical instruments at the hour of his setting out.[90] When the boon-giving Brahman, having ascended the car, set out for the *Asuras*, the Lord of the universe, smiling the while, said,—[Excellent, Excellent![91] Proceed, O god, to the spot where the *Daityas* are! Urge the steeds wakefully! Behold today the might of my arms while I slay the foe in battle!][92] Thus addressed, Brahman urged those steeds endued with the fleetness of the wind or thought towards that spot where the triple city, O king, stood, protected by the *Daityas* and the *Dānavas*.[93] With those steeds worshipped by all the worlds, and which coursed with such speed that they seemed to devour the skies, the illustrious god quickly proceeded for the victory of the denizens of heaven.[94] Indeed, when Bhava, riding on that car, set out towards the triple city, his bull uttered tremendous roars, filling all the points of the compass.[95] Hearing that

loud and terrible roar of the bull, many of the descendants and followers of Tāraka, those enemies of the gods, breathed their last.[96] Others amongst them stood, facing the foe, for battle. Then Sthānu, O king, armed with trident, became deprived of his senses in wrath.[97] All creatures became frightened, and the three worlds began to tremble. Frightful portents appeared when he was on the point of aiming that shaft.[98] In consequence, however, of the pressure caused by the weight of Soma, Agni, and Vishnu that were in that shaft, as also of the pressure caused by that of Brahman and Rudra and the latter's bow, that car seemed to sink.[99] Then Nārāyana, issuing out of the point of that shaft, assumed the form of a bull and raised that large car.[100] During the time the car had sunk and the foe had began to roar, the illustrious Deity, endued with great might, began, from rage, to utter loud shouts,[101] standing, O giver of honors, on the head of his bull and the back of his steeds. At that time the illustrious Rudra was employed in eyeing the *Dānava* city.[102] While in that posture, O best of men, Rudra cut off the teats of the horses and clove the hoofs of the bull.[103] Blessed be thou, from that date, the hoofs of all animals of the bovine species came to be cloven. And from that time, O king, horses, afflicted by the mighty Rudra of wonderful deeds, came to be without teats.[104] Then Sarva, having stringed his bow and aimed that shaft with which he had united the *Pāçupata* weapon, waited, thinking of the triple city.[105] And, O king, as Rudra thus stood, holding his bow, the three cities, during that time, became united.[106] When the three cities, losing their separate characters, became united, tumultous became the joy of the high-souled gods.[107] Then all the gods, the *Siddhas*, and the great *Rishis*, uttered the word *Jaya*, adoring Maheçwara.[108] The triple city then appeared immediately before that god of unbearable energy, that the deity of fierce and indescribable form, that warrior who was desirous of slaying the *Asuras*.[109] That illustrious deity, that Lord of the universe, then, drawing that celestial bow, sped that shaft which represented the might of the whole universe, at the triple city.[110] Upon that foremost of shafts, O thou of great good fortune,

being shot, loud wails of woe were heard from those cities as they began to fall down towards the Earth. Burning those *Asuras*, he threw them down into the Western ocean.[111] Thus was the triple city burnt and thus were the *Dānavas* exterminated by Maheçwara in wrath, from desire of doing good to the three worlds.[112] The fire born of his own wrath, the three-eyed god quenched, saying,—[Do not, O, reduce the three worlds to ashes!][113]—After this, the gods, the *Rishis*, and the three worlds, became all restored to their natural dispositions, and gratified Sthānu of unrivalled energy with words of high import.[114] Receiving then the permission of the great god, the gods with the Creator at their head went away to the places they came from, their object accomplished after such effort.[115] Thus did that illustrious Deity, that Creator of the worlds, that Lord of both the Gods and the *Asuras*, viz., Maheçwara, did that which was for the good of all the worlds.[116] As the illustrious Brahman, the Creator of the worlds, the Grandsire, the Supreme Deity of unfading glory, acted as the driver of Rudra,[117] so do thou restrain the steeds of the high-souled son of Rādhā like the Grandsire restraining those of Rudra![118] There is not the slightest doubt, O tiger among kings, that thou art superior to Krishna, to Karna, and to Phālguna![119] In battle, Karna is like Rudra, and thou art like Brahman in policy. United, ye two, therefore, are competent to vanquish my foes that are even like the *Asuras*.[120] Let, O Calya, that be speedily done today by which this Karna, grinding the Pāndava troops, may be able to slay Kunti's son owning white steeds and having Krishna for the driver of his car![121] Upon thee depend Karna, ourselves, our kingdom, and (our) victory in battle! Hold the reins, therefore, of the excellent steeds (of Karna)![122] There is another story which I will narrate. Listen once more to it! A virtuous Brāhmana had recited it in the presence of my father.[123] Hearing those delightful words fraught with the reasons and purposes of acts, do, O Calya, what thou mayst settle, without entertaining any scruples![124] In the race of the Bhrigus was Jamadagni of severe ascetic penances. He had a son endued with energy and every virtue, who became celebrated by the name of Rāma.[125] Practising the austerest

penances, of cheerful soul, bound to observances and vows, and keeping his senses under control, he gratified the god Bhava for obtaining weapons.[145] In consequence of his devotion and tranquillity of heart, Mahādeva became gratified with him. And Cankara, understanding the desire cherished in his heart, showed himself unto Rāma.[147] And Mahādeva said,—[O Rāma, I am gratified with thee! Blessed be thou, thy desire is known to me! Make thy soul pure! Thou wilt then have all that you desire![148] I will give thee all weapons when thou wilt become pure. Those weapons, O son of Bhrigu, burn a person that is incompetent and that is not deserving of them![149]—Thus addressed by that god of gods, that deity bearing the trident, the son of Jamadagni, bending his head unto that puissant and high-souled one, said,[150]—[O god of gods, it behoveth thee to give those weapons unto me that am always devoted to thy service, when, indeed, thou wilt regard me fit for holding them![151]—

"'Duryodhana continued,—With penances then, and restraining his senses, and observances of vows, and worship and offerings and with sacrifices and *Homa* performed with *mantras*, Rāma adored Sārva for many long years.[152] At last Mahādeva, pleased with the high-souled son of Bhrigu's race, described him, in the presence of his divine spouse, as possessed of many virtues:[153]—[This Rāma, of firm vows, is ever devoted to me!]—Gratified with him, the Lord Cankara thus repeatedly proclaimed his virtues in the presence of the gods and the *Rishis*, O slayer of foes![154] Meanwhile, the *Daityas* became very mighty. Blinded by pride and folly, they afflicted the denizens of heaven.[155] The gods then, uniting together, and firmly resolved to slay them, strove earnestly for the destruction of those foes. They, however, failed to vanquish them.[156] The gods then, repairing to Maheçwara the lord of Umā, began to gratify him with devotion, saying,—[Slay our foes!][157]—That god, having promised the destruction of their foes unto the celestials, summoned Rāma the descendant of Bhrigu. And Cankara addressed Rāma, saying,[158]—[O descendant of Bhrigu, slay all the assembled foes of the gods, from desire of doing good unto all the worlds as also for my satisfaction![159]—

Thus addressed, Rāma replied unto that boon-giving Lord of Three-eyes, saying,—[What strength have I, O chief of the gods, destitute as I am of weapons, to slay in battle the assembled *Dānavas* that are accomplished in weapons and invincible in fight?][140]—Maheçwara said,—[Go thou at my command! Thou shalt slay those foes! Having vanquished all those enemies, thou shalt acquire numerous merits!][141]—Hearing these words and accepting them all, Rāma, causing propitiatory rites to be performed for his success, proceeded against the *Dānavas*.[142] Addressing those enemies of the gods that were endued with might and possessed with folly and pride, he said,—[Ye *Daityas* that are fierce in battle, give me battle![143] I have been sent by the God of gods to vanquish you!]—Thus addressed by the descendant of Bhrigu, the *Daityas* began to fight.[144] The delighter of the Bhārgavas, however, slaying the *Daityas* in battle, with strokes whose touch resembled that of Indra's thunder,[145] came back to Mahādeva. Jamadagni's son, that foremost of Brāhmanas, returned with many wounds on his person inflicted by the *Dānavas*. Touched, however, by Sthānu, his wounds were immediately healed.[146]* Gratified also with that feat of his, the illustrious god gave diverse kinds of boons unto the high-souled son of Bhrigu.[147] With satisfaction in his heart, the trident-wielding god of gods said,—[The pain thou hast suffered in consequence of the fall of weapons upon thy body evidences the superhuman feat that thou hast achieved, O delighter of the Bhrigus! As desired by thee, accept from me these celestial weapons!][148-149]

"Duryodhana continued,—Having obtained all the celestial weapons and the boons that had been desired by him, Rāma bowed unto Civa with his head.[150] Obtaining the leave also of the Lord of the gods, that great ascetic went away. This is the old story that the *Rishi* had recited.[151] The descendant of Bhrigu gave the whole science of weapons unto the high-souled Karna, O tiger among kings, with delighted heart![152] If Karna had any fault, O lord of Earth, the delighter of Bhrigu's race would never have given him his celestial weapons![153] I

* I expand 146 a little.—T.

do not think that Karna could have been born in the Suta order. I think him to be the son of a god, born in the Kshatriya order.[154] I think that he was abandoned (in infancy) in order that the race in which he was born might be ascertained (by his features and feats). By no means, O Calya, could this Karna have been born in the Suta order![155] With his (natural) ear-rings and (natural) coat of mail, this mighty car-warrior of long arms, resembling Surya himself, could not be borne by a common woman even as a she-deer can never bear a tiger![156] His arms are massive, each resembling the trunk of a prince of elephants! Behold his chest that is so broad and capable of resisting every foe![157] Karna, otherwise called Vaikartana, O king, cannot be an ordinary person! Endued with great valour, this disciple of Rāma, O king of kings, is a high-souled personage!—"[158]

SECTION XXXV.

"Duryodhana said,—Even thus did that illustrious Deity, that Grandsire of all the worlds, viz., Brahman, act as driver on that occasion and Rudra become the warrior.[1] The driver of the car, O hero, should be superior to the warrior on it. Therefore, O tiger among men, do thou hold the reins of the steeds in this battle![2] As on that occasion the Grandsire had been selected with care by all the celestials, indeed, O great king, as one greater than Cankara was selected by the gods, so thou that art superior to Karna art now selected by us with care! Like the Grandsire holding the reins of Rudra's steeds, do thou hold, without delay, the reins of Karna's steeds in battle, O thou of great splendour!—[3-4]

"Calya said,—O foremost of men, many a time have I heard this excellent and celestial history, recited to me, of those two lions among gods![5] Indeed, I have heard how the Grandsire acted as the driver of Bhava, and how the *Asuras* also, O Bhārata, were all destroyed with one shaft![6] Krishna also had knowledge of all this before, the knowledge, viz., of how the illustrious Grandsire had become the driver on that occasion of yore! Indeed, Krishna knoweth the past and the

future with all their details!' Knowing this fact, he became the driver, O Bhārata, of Pārtha like the Self-create becoming the driver of Rudra.[8] If the Suta's son, by some means, succeeds in slaying the son of Kunti, Keçava, beholding Pārtha slain, will fight himself. That bearer of the conch, the discus, and the mace, will then consume thy army.[9] There is no king here that will stay in the ranks in front of that illustrious one of Vrishni's race when he will be excited with wrath!—'[10]

'Sanjaya said,—'Unto the ruler of the Madras who was speaking in that strain, that chastiser of foes, viz., thy mighty-armed son of cheerful soul replied, saying,[11]—Do not, O mighty-armed one, think disparagingly of Karna, otherwise called Vaikartana, in battle,—that warrior who is the foremost of all wielders of arms and who is acquainted with the meaning of the whole body of our scriptures![12] Hearing the terrible and loud twang of his bow and the sound of his palms, the Pāndava troops fly away on all sides.[13] Thou hast witnessed it with thy own eyes, O mighty armed one, how Ghatotkacha, (screened by) his illusions before him, and displaying hundreds of illusions, was still slain that night (by Karna)![14] Feeling a great fear all these days, Vibhatsu could never stand, fronting Karna![15] The mighty Bhimasena also, moved hither and thither by the horn of Karna's bow, was, O king, addressed in diverse harsh words such as—*Fool* and *Glutton*![16]—The two brave sons of Mādri also were defeated by Karna in great battle, though, from some object he had in view, he did not, O sire, slay them then![17] That foremost one of Vrishni's race, viz., the heroic Sātyaki, the chief of the Sātwata clan, was vanquished by Karna and made carless[18] Others, such as all the Srinjayas headed by Dhrishtadyumna, have been repeatedly defeated in battle by Karna with the greatest ease![19] How, indeed, will the Pāndavas vanquish that great car-warrior in battle who (has achieved all these feats and who), excited with wrath, is competent to slay Purandara himself armed with the thunder-bolt, in fight?[20] Thyself also, O hero, art acquainted with every weapon! Thou art, again, the master of all branches of learning! There is none on Earth who is thy equal in might of arms![21] Irresistible in prowess, thou art like a dart

(Çalya) unto thy enemies! It is for this, O king, that thou, O slayer of foes, art called *Çalya*![23] Encountering the might of thy arms, all the Sātwatas were unable to get the better of it! Is Krishna superior to thee in might of arms, O king?[24] Indeed, as Krishna is to bear the burthen of the Pāndava troops upon the slaughter of Pārtha, even so art thou to bear the burthen of this vast (Kaurava) force if Karna lays down his life![25] Why should he be able to resist my troops and why shouldst not thou be able to slay the hostile troops, O sire?[26] For thy sake, O sire, I would willingly follow the footsteps of my (slain) brothers and the other heroic kings of the Earth!—[27]

"'Calya said,—O son of Gāndhāri, when thou, O giver of honors, describest me before thy troops to be superior to the son of Devaki, I am exceedingly gratified with thee![27] I accept the drivership of the celebrated son of Rādhā when he will fight with that foremost of the sons of Pāndu, as thou desirest![28] I have, however, O hero, a compact to make with Vaikartana, and that is this:—[I will utter whatever words I may wish, in this one's presence!]—[29]

Sanjaya continued,—'Thy son then, O king, with Karna, O sire, answered the ruler of the Madras, saying,—Let it be so!—in the presence of all the Kshatriyas.[30] Assured by Calya's acceptance of the drivership, Duryodhana, filled with joy, embraced Karna.[31] Eulogised (by bards and panegyrists around), thy son then once more addressed Karna, saying,—Slay all the Pārthas in battle, like the great Indra slaying the *Dānavas*![32]—Calya having accepted the office of holding the reins of his steeds, Karna, with a cheerful heart, once more addressed Duryodhana, saying,[33]—The ruler of the Madras does not say very cheerfully what he says. O king, solicit him once more in sweet words![34]—Thus addressed, the mighty king Duryodhana, possessed of great wisdom and accomplished in everything, once more spoke unto that lord of Earth, viz., Calya the ruler of the Madras, in a voice deep as that of the clouds and filling the whole region there with the sound of that voice:[35]—O Calya, Karna thinks that he should fight with Arjuna today! O tiger among men, hold the reins of Karna's steeds in battle![36] Having slain all the other warriors

Karna desires to slay Phālguna. I solicit thee, O king, repeatedly, in the matter of holding the reins of his steeds!"[37] As Krishna, that foremost of all drivers, is the counsellor of Pārtha, even so do thou protect the son of Rādhā today from every danger!—"[38]

"Sanjaya continued,—Embracing thy son then, Calya the ruler of the Madras, joyfully answered that slayer of foes, viz., Duryodhana, saying,[39]—If this what thou thinkest, O royal son of Gāndhāri, O thou of handsome features, I shall, for that, accomplish everything that may be agreeable to thee![40] O chief of the Bharatas, for whatever acts I may be fit, employing myself therein with my whole heart, I will bear the burthen of those acts of thine![41] Let Karna, however and thyself pardon me all those words, agreeable or disagreeable, that I may speak unto Karna from desire of his good!—"[42]

"'Karna said,—O ruler of the Madras, be thou ever engaged in our good as Brahman in that of Içāna, as Keçava in that of Pārtha!—"[43]

"'Calya said,—These four kinds of conduct, viz., self-rebuke and self-praise, speaking ill of others and adulation of others, are never practised by those that are respectable.[44] That, however, O learned one, which I shall say, for inspiring thy confidence, is fraught with self adulation. For all that, listen to it duly![45] O puissant one, like Mātali himself, I am fit to act as the driver of even Indra in watchfulness, in managing the steeds, in knowledge of coming danger and of the means of avoiding it, and in competence to avoid it in practice![46] When thou wilt be engaged in battle with Pārtha, I will hold the reins of thy steeds! Let thy anxiety be dispelled, O Suta's son!—'"[47]

Section XXXVI.

"'Duryodhana said,—This one, O Karna, will act as the driver, this ruler of the Madras, who is superior to Krishna, like Mātali the driver of the chief of the celestials![1] Indeed, as Mātali taketh the management of the car unto which the steeds of Indra are attached, even so will Calya be the driver

of the steeds of thy car today?[2] With thyself as warrior on that vehicle and the ruler of the Madras as its driver, that foremost of cars will certainly vanquish the Pārthas in battle.—'[3]

'Sanjaya continued,—'When the morning came, O monarch, Duryodhana once more addressed the ruler of the Madras endued with great activity, saying,[4]—O ruler of the Madras, hold the reins, in battle, of Karna's foremost of steeds! Protected by thee, the son of Rādhā will vanquish Dhananjaya!'—Thus addressed, Calya, answering,—So be it,—ascended the car, O Bhārata![5] When Calya approached that car, Karna, with a cheerful heart, addressed his driver, saying,—O charioteer, quickly equip the car for me![6]—Having duly equipt that triumphal car, the foremost of its kind, which resembled the vapory mansions in the sky, Calya presented it to Karna, saying,—Blessed be thou, victory to thee![7]—Then Karna, that foremost of car-warriors, duly worshipping that car which had in days of old been sanctified by a priest conversant with *Brahma*,[8] and circumambulating it and carefully adoring the god Surya, addressed the ruler of the Madras standing near, saying,—Ascend the vehicle![9]—Thereupon Calya of mighty energy ascended that large, invincible, and foremost of cars, belonging to Karna, like a lion ascending a mountain summit.[10] Beholding Calya stationed, Karna ascended his excellent car, like the Sun riding on a mass of clouds charged with lightning.[11] Mounted on the same car, those two heroes endued with the splendour of the Sun or fire, looked resplendent like Surya and Agni sitting together on a cloud in the firmament.[12] Eulogised then (by bards and panegyrists) those two heroes of great effulgence looked like Indra and Agni adored with hymns in a sacrifice by *Ritwiks* and *Sadasyas*.[13] Karna stood on that car the reins of whose steeds were held by Calya, stretching his formidable bow, like the Sun himself within a halo of circular light.[14] Stationed on that foremost of cars, that tiger among men, viz., Karna, with his shafts constituting his rays, looked beautiful like the Sun on the Mandara mountains.[15] Unto the mighty-armed son of Rādhā, that warrior of immeasurable energy, stationed on his car for battle, Duryodhana said these words:[16]—O son of Adhiratha, O hero, do thou

achieve that feat, difficult of accomplishment, which Drona and Bhishma have not achieved, in the very sight of all the bowmen!'[17] I had always believed that those two mighty car-warriors, viz., Bhishma and Drona, would, without doubt, slay Arjuna and Bhimasena in battle!'[18] Like a second wielder of the thunder-bolt, O son of Rādhā, do thou in great battle achieve that feat worthy of a hero which was not achieved by those two!'[19] Either seize king Yudhishthira the just or slay Dhananjaya and Bhimasena, O son of Rādhā, and the twin sons of Mādri![20] Blessed be thou, let victory be thine! Set out for battle, O tiger among men! Reduce to ashes all the troops of Pāndu's son![21]—Then thousands of trumpets and tens of thousands of drums, sounded together, produced a noise like that of the clouds in the welkin.[22] Accepting those words (of Duryodhana), that foremost of car-warriors stationed on his car, viz., the son of Rādhā, addressed Calya, that warrior accomplished in battle, saying,[23]—Urge the steeds, O mighty-armed one, so that I may slay Dhananjaya and Bhimasena and both the twins and king Yudhishthira![24] O Calya, let Dhananjaya behold today the might of my arms, when I will be engaged in shooting shafts winged with *Kanka* feathers, in hundreds and thousands![25] Today, O Calya, I will shoot shafts of great energy for the destruction of the Pāndavas and the victory of Duryodhana!—[26]

"'Calya said,—O Suta's son, why dost thou think so low of the sons of Pāndu, all of whom are endued with great might, all of whom are great bowmen, and all of whom are acquainted with every weapon?[27] They are unretreating, of great good fortune, invincible, and of prowess incapable of being baffled! They are capable of inspiring fear in the heart of Indra himself![28] When, O son of Rādhā, thou wilt hear the twang of *Gāndiva* in battle, resembling the peal of the thunder itself, thou wilt not then utter such speeches![29] When thou wilt behold Dharma's son and the twins causing a canopy, like that of the clouds in the welkin, with their sharp arrows,[30] and the other invincible kings (of the Pāndava army), endued with great lightness of hands and shooting (showers of shafts) and weakening their foes, then thou wilt not utter such words![31]—'

"Sanjaya continued,—Disregarding those words spoken by the ruler of the Madras, Karna addressed him endued with great activity, saying,—Proceed!—'"[22]

Section XXXVII.

"'Sanjaya said,—'Beholding the mighty bowman Karna take up his station from desire of battle, the Kauravas, filled with delight, uttered loud shouts from every side.[1] With the beat of cymbals and the sound of drums, with the whizz of diverse kinds of arrows and the roars of combatants endued with great activity, all thy troops proceeded to battle, making death only the point at which to stop[2]. When Karna set out and the warriors of the Kuru army were filled with joy, the Earth, O king, trembled and made a loud noise[3]. The seven great planets including the Sun seemed to proceed against one another (for combat). Meteoric showers became noticeable and all the quarters seemed ablaze.[4] Thunders fell from a cloudless sky, and fierce winds began to blow.[5] Animals and birds in large numbers kept thy army to their right, foreboding great calamities.[6] After Karna had set out, his steeds tumbled down on the Earth. A frightful shower of bones fell from the sky.[7] The weapons (of the Kuru warriors) seemed to be ablaze; their standards trembled; and their animals, O monarch, shed copious tears.[8] These and many other terrible and awful portents appeared for the destruction of the Kurus.[9] Stupified by Destiny, none of them regarded those portents at all. Beholding the Suta's son set out, all the rulers of men (in the Kaurava army) cried victory to him. The Kauravas regarded the Pāndavas to have been already vanquished.[10] That slayer of hostile heroes, that foremost of car-warriors, viz., Vaikartana, as he stayed on his car, recollecting the death of Bhishma and Drona, blazed up with splendour like the Sun or fire.[11] Reflecting on the mighty feats of Pārtha, and burning with self-conceit and pride, and blazing with wrath, and breathing long and hard, he addressed Calya and said these words:[12]—When stationed on my car and armed with my bow, I would not take fright at Indra himself armed with the thunder and

excited with wrath! Beholding those great heroes headed by Bhishma lying on the field of battle, I do not feel any anxiety![13] Seeing even the faultless Bhishma and Drona, equal unto Indra and Vishnu, those crushers of foremost of cars and steeds and elephants, those heroes that were unslayable, slain by the foe, I do not still experience any fear in this battle![14] Acquainted with mighty weapons, and himself the foremost of Brāhmanas, why, indeed, did not the preceptor slay in battle all foes, seeing them destroy the mightiest of our kings with their drivers and elephants and cars?[15] Remembering that Drona in great battle, I tell you truly, listen to me, ye Kurus, there is none amongst you, save myself, that is competent to bear the advancing Arjuna, that warrior who resembles Death himself in his fiercest form![16] In Drona were the skill attendant on practice, and might, and bravery, and the highest of weapons, and policy. When even that high-souled one had to succumb to Death, I regard all the others (of our army) strengthless and on the point of death.[17] In this world I do not find anything, even on reflection, to be stable, in consequence of the inevitable connection of acts. When the preceptor himself is dead, who then will indulge in the certain belief that he will live till even today's sun-rise?[18] When the preceptor was thus slain by the enemy in battle, without doubt, weapons, ordinary and celestial, and might and prowess and achievements, and wise policy, are not able to compass the happiness of man![19] In energy Drona was equal to fire or the Sun, in prowess he resembled Vishnu or Purandara, in policy he was equal to Vrihaspati or Uçanas; irresistible as he was, weapons could not yet protect him![20] When (our) women and children are weeping and uttering loud wails, when the valour of the Dhārtarāshtras has been defeated, I know it, O Calya, that it is I who am to fight. Proceed, therefore, against the army of our enemies![21] Who else, save myself, will be able to bear those troops amongst whom are stationed the royal son of Pāndu firm in truth, and Bhimasena and Arjuna, and Sātyaki, and the twins?[22] Therefore, O ruler of the Madras, proceed quickly, in this battle, towards the Pānchālas, the Pāndavas, and the Srinjayas! Encountering them in battle, either

I will slay them or go myself to Yama's presence by the path taken by Drona![25] Do not think, O Calya, that I will not go into the very midst of those heroes! These intestine dissensions cannot be tolerated by me. (Without seeking to tolerate them) I will even follow in the wake of Drona![26] Wise or ignorant, when his period is run out, everybody is equally regarded by the Destroyer; no one can escape, O learned one, for this, I will proceed against the Pārthas. I am unable to transgress my destiny![25] The son of Vichitravirya's son is, O king, always engaged in doing me good. For the accomplishment of his purposes, I will cast away my life-breaths that are so dear, and this body that is so difficult of being cast away![26] This foremost of cars, covered with tiger-skins, with axle producing no sound, equipt with a golden seat, endued with *trivenu* made of silver, and unto which are yoked these foremost of steeds, Rāma gave unto me![27] Behold, also, O Calya, these beautiful bows, these standards, these maces, these shafts of fierce forms, this blazing sword, this mighty weapon, this white conch of fierce and loud blare.[28] Riding upon this car decked with banners, its wheels producing a rattle deep as that of the thunder, having white steeds yoked unto it, and adorned with excellent quivers, I will, putting forth my might, slay in battle that bull among car-warriors, viz., Arjuna![29] If Death himself, that universal consumer, were to protect with vigilance the son of Pāndu in battle, I would still encounter him in fight and either slay him or myself go to Yama's presence following Bhishma![30] If Yama, Varuna, Kuvera, and Vāsava, with all their followers, coming hither, unitedly protect the son of Pāndu in great battle, what need of many words, I will still vanquish him with them!—"[31]

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* Nilakantha explains this verse in a different way, taking *teshām Curūnām* to refer to Bhishma and others, instead of to Yudhishthira and others. The meaning, he suggests, is,—Do not think, O Calya, that I will not have to go into the midst of Bhishma and others; (*i. e.*, I will have to be numbered amongst them); any injury, however, to my friend (Duryodhana) is what I will never suffer; (*i. e.*, I will fight to the best of my powers, lest by doing otherwise I injure Duryodhana's cause); &c., &c.—T.

"Sanjaya continued,—'Hearing these words of the bragging Karna who was exceedingly delighted with the prospect of battle, the valiant king of the Madras, deriding him, laughed aloud, and gave him the following reply for checking him.[33]

"'Calya said,—Forbear, forbear, O Karna, from such brag! Thou art in transports of delight and sayest what thou shouldst never say! Where is Dhananjaya, that foremost of men, and where again, art thou, O lowest of men![53] Who else, save Arjuna, could ravish the younger sister of (Keçava) that foremost of all persons, having forcibly agitated the home of the Yadus that was protected by the younger brother of Indra and that resembled heaven itself that is guarded by the chief of the celestials?[54] What man, save Arjuna who is endued with prowess that is equal to the prowess of the chief of the celestials, could, on the occasion of the dispute caused by the slaughter of an animal, summon Bhava, the Lord of Lords, the Creator of the worlds, to battle?[55] For the sake of honoring Agni, Jaya had vanquished *Asuras* and gods and great snakes and men and birds and *Piçāchas* and *Yakshas* and *Rakshasas* with his shafts and gave unto that god the food he had desired![56] Dost thou remember, O Karna the occasion when, slaughtering those foes in large numbers with his excellent shafts endued with the effulgence of the Sun, Phālguna liberated Dhritarāshtra's son himself among the Kurus?[57] Dost thou remember the occasion when, thyself having been the first to fly away, the quarrelsome sons of Dhritarāshtra were liberated by the Pāndavas after the latter had defeated those rangers of the skies (viz., the *Gandharvas* headed by Chitraratha)?[58] On the occasion also of the seizure of (Virāta's) kine, the Kauravas, swelling with numbers in respect of both men and animals, and having the preceptor and the preceptor's son and Bhishma amongst them, were vanquished by that foremost of men! Why, O, didst thou not vanquish Arjuna then?[59] For thy destruction another excellent battle has now presented itself! If thou dost not fly away from fear of thy enemy, know, O Suta's son, that as soon as thou goest to battle thou wilt be slain!—'[60]

"Sanjaya continued,—'When the ruler of the Madras was

most heartily engaged in addressing these harsh speeches to Karna and uttering these praises of the latter's foe, that scorcher of foes, viz., the commander of the Kuru army, excited with rage, said these words unto the Madra king:—[41]

"'Karna said,—Let it be so, let it be so! Why, however, dost thou indulge in Arjuna's praises? A battle is about to ensue between myself and him. If he vanquishes me in fight, then will these thy praises be regarded as well-uttered!—'[42]

"Sanjaya continued,—'The ruler of the Madras said,—Let it be so,—and gave no reply. When Karna, from desire of fight, addressed Calya, saying,—Proceed![43]—then that great car-warrior, having white steeds yoked unto his vehicle and owning Calya for his charioteer, proceeded against his foes, slaying large numbers in battle along his way, like the Sun destroying the darkness.[44] Indeed, on that car covered with tiger-skins and having white steeds yoked unto it, Karna proceeded with a cheerful heart, and beholding the army of the Pāndavas, speedily enquired after Dhananjaya.'"[45]

Section XXXVIII.

"Sanjaya said,—'After Karna, gladdening thy army, had set out for battle, he spoke unto every Pāndava soldier that he met with, even these words:'—Unto him that will today point out the high-souled Dhananjaya of white steeds to me, I will give whatever wealth he desires.[2] If having got it he does not become satisfied, I shall, in addition, give him,—him, that is, that will discover Arjuna to me,—a cart-load of jewels and gems![3] If that does not satisfy the person who discovers Arjuna to me, I will give him a century of kine with as many vessels of brass for milking those animals.[4] I will give a hundred foremost of villages unto the person that discovers Arjuna to me. I will also give him that shows Arjuna to me a number of long-tressed damsels of black eyes and a car unto which shall be yoked white mules.[5] If that does not satisfy the person that discovers Arjuna to me, I shall give him another foremost of cars, made of gold, and having six bulls

yoked unto it that shall be as large as elephants.[6]* I shall also give unto him a hundred damsels decked with ornaments, with collars of gold, fair-complexioned,† and accomplished in singing and dancing.[7] If that does not satisfy the person that discovers Arjuna to me, I shall give him a hundred elephants, a hundred villages, and a hundred cars,[8] and ten thousand steeds of the foremost of breed, fat, docile, endued with many excellent qualities, capable of dragging cars, and well-trained.[9] I shall also give to the person that discovers Arjuna to me four hundred kine, each with golden horns and her calf.[10] If that does not satisfy the person that discovers Arjuna to me, I shall make him a more valuable gift, viz., five hundred steeds,[11] adorned with trappings of gold and decked with jewelled ornaments. I shall also give eighteen other steeds of great docility.[12] I shall also give the person that discovers Arjuna to me a bright car made of gold and adorned with diverse ornaments and having foremost of Kāmvoja steeds yoked unto it.[13] If that does not satisfy the person that discovers Arjuna to me, I shall make him a more valuable gift, viz., six hundred elephants,[14] with chains of gold around their necks, and covered with housings of gold, born in the western shores of the ocean,‡ and trained by elephant-trainers.[15] If that does not satisfy the person that discovers Arjuna to me, I shall make him a more valuable gift, viz., fourteen Vaiçya villages,[16] teeming with people, full of wealth, situated in the proximity of forests and rivers, free from all sorts of danger, well furnished (with other necessaries), and worthy of being enjoyed by kings.[17] To him that will discover Dhananjaya to me I shall also give a hundred female slaves, with golden collars, belonging to the country of the Magadhas, and of very youthful age.[18] If that does not

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* Or, it may mean, "that shall have six elephants attached to it and acting as its bulls."—T.

† The word *Cyāmā*, as applied to a damsel, means one whose skin is warm in winter and cold in summer, and whose complexion is bright as heated gold.—T.

‡ I think one can trace a reference to Africa in this expression. The original is *aparāntesshu*, *i. e.*, on the other end; very probably, it means, as I have put it, the other shore of the ocean.—T.

satisfy the person that discovers Arjuna to me, I will make him a more valuable gift,—that, indeed, which he himself will solicit.[19] Sons, wives, and articles of pleasure and enjoyment, that I have,—these all,—I shall give him if he desires them![20] Indeed, unto him who discovers Keçava and Arjuna to me, I shall, after slaying those two, give all the wealth that may be left by them![21]—Having uttered these diverse speeches, in that battle, Karna blew his excellent conch, sea-born and producing a sweet blare.[22] Hearing those words of the Suta's son that were suitable to his disposition, Duryodhana, O king, with all his followers, became filled with joy.[23] At that juncture the beat of cymbals and drums, and leonine shouts, and grunts of elephants, with the sounds of diverse musical instruments,[24] arose there, O king, among the (Kaurava) troops, O bull among men. The shouts also of warriors filled with joy arose there.[25] When the (Kaurava) troops were thus filled with joy, the ruler of the Madras, laughing in scorn, said these words unto that grinder of foes, viz., the son of Rādhā, that mighty car-warrior who was about to plunge into that ocean of battle and who was indulging in such vain brag.' "[26]

Section XXXIX.

"'Calya said,—Do not, O Suta's son, give away to any man a golden car with six bulls of elephantine proportions! Thou wilt obtain a sight of Dhananjaya today![1] From foolishness thou art giving away wealth as if thou wert the Lord of treasures! Without any trouble, however, O son of Rādhā, thou wilt behold Dhananjaya today![2] Thou art for giving away this wealth like a senseless person; but thou seest not the demerits attaching to those gifts that are made to undeserving persons![3] With that large wealth which thou art desirous of giving away, thou art certainly able to perform many sacrifices! Therefore, O Suta's son, do thou perform those sacrifices![4] As regards thy desire, entertained from folly, that is surely vain! We have never heard of a couple of lions having been overthrown by a fox![5] Thou seekest what should never be sought by thee! It seems that thou hast no friends for forbidding thee

that art for speedily falling into a blazing fire![6] Thou art unable to discrimmate between what thou shouldst do and what thou shouldst not! Without doubt, thy period is full! What man desirous of living would utter speeches that are so incoherent and undeserving of being listened to?[7] This thy endeavour is like that of a person desirous of crossing the ocean by the aid of only his two arms after having attached to his neck a heavy stone, or of one desirous of leaping down from the summit of a mountain![8] If thou art desirous of winning what is for thy good, fight with Dhananjaya, well protected from within thy arrayed division, and aided by all thy warriors![9] I say this to thee for the good of Dhritarāshtra's son and not from any ill will to thee! If thou hast any wish for preserving thy life, then accept the words spoken by me!—'[10]

"'Karna said,—Relying on the might of my own arms I seek Arjuna in battle. Thou, however, that art a foe with the face of a friend, desirest to frighten me![11] No person shall deter me from this resolution, not even Indra himself uplifting his thunder, what then need be said of a mortal!—'[12]

"Sanjaya continued,—'At the conclusion of these words of Karna, Calya, the ruler of the Madras, desirous provoking Karna exceedingly, said these words in reply.[13]—When keen-pointed shafts winged with *Kanka* feathers, shot by Phālguna of mighty arms and impelled from his bowstring and sped with all his energy, will seek thee, then wilt thou lament thy encounter with that hero![14] When Pārtha, called also Savyasāchin, taking up his celestial bow, will scorch the (Kuru) army and afflict thee exceedingly with keen shafts, then, O Suta's son, wilt thou repent (of thy folly)![15] As a child lying on the lap of its mother seeks to seize the Moon, even so dost thou, from folly, seek to vanquish the resplendent Arjuna stationed on his car![16] In desiring, O Karna, to fight today with Arjuna of keen-edged feats,* thou art for rubbing all thy limbs against the keen-edges of a trident.[17] This thy challenge of Arjuna, O Suta's son, is like that of a foolish young little deer of activity challenging a huge lion excited

* I translate the expression literally.—T.

with wrath![18] Do not, O Suta's son, challenge that prince of mighty energy like a fox gratified with meat in the forest challenging the maned monarch of the forest! Do not be destroyed, encountering Arjuna![19] Thou, O Karna, challengest Dhananjaya the son of Prithā even like a hare challenging a mighty elephant with tusks large as plough-shafts, and with the juice issuing out of its mouth and rent cheeks![20] From folly thou art piercing with a piece of wood the black cobra of virulent poison excited to fury within its hole, in desiring to fight with Pārtha![21] Endued with little understanding, thou, O Karna, disregarding that lion among men, viz., the son of Pāndu, yellest at him, like a jackal that, disregarding a maned lion excited with wrath, yells at him![22] As a snake, for its own destruction, challenges that foremost of birds, viz., Vinatā's son possessed of beautiful plumage and great activity, even so dost thou, O Karna, challenge Dhananjaya the son of Pārtha![23] Thou desirest to cross without a raft the terrible ocean, the receptacle of all the waters, with its mountain waves and teeming with acquatic animals, when at its height at the rise of the Moon![24]* O Karna, thou challengest Dhananjaya the son of Prithā to battle even like a calf challenging a smiting bull of keen horns and neck thick as a drum![25] Like a frog croaking at a terrible and mighty cloud yielding copious showers of rain, thou croakest at Arjuna who is even like *Parjanya* among men![26]* As a dog from within the precincts of the house of his master barks at a forest-roaming tiger, even so, O Karna, thou barkest at Dhananjaya, that tiger among men![27] A jackal, O Karna, residing in the forest in the midst of hares, regardeth himself a lion till a lion he actually sees![28] Even so, O son of Rādhā, thou regardest thyself a lion for thou dost not behold that represser of foes, that tiger among men, viz., Dhananjaya![29] Thou regardest thyself a lion till thou beholdest the two Krishnas stationed on the same car like Surya and Chandramas.[30] As long as thou dost not hear the twang of *Gāndiva* in great battle, so long art thou able to do what thou pleasest![31] Beholding Pārtha causing

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* *Parjanya* is the deity of the clouds.—T.

the ten points of the compass to resound with the roar of his car and the twang of his bow, and beholding him roaring like a tiger, thou wilt became a jackal![82] Thou art always a jackal, and Dhananjaya always a lion! O fool, in consequence of thy envy and hatred for heroes, thou always seemest to be like a jackal![83] As a mouse and a cat are to each other in strength, or a dog and a tiger, or a fox and a lion, or a hare and an elephant, as falsehood and truth, as poison and nectar, even so art thou and Pārtha known to all by your respective deeds!"[84]

Section XL.

"Sanjaya said,—'Thus rebuked by Calya of immeasurable energy, the son of Rādhā, feeling the propriety of his rebuker's name in consequence of his wordy darts, and becoming filled with rage, answered him thus.'[1]*

"'Karna said,—The merits of meritorious men, O Calya, are known to them that are themselves meritorious but not to them that are destitute of merit. Thou, however, art destitute of every merit. How then canst thou judge of merit and demerit?[2] The mighty weapons of Arjuna, his wrath, his energy, his bow, his shafts, and the prowess also of that high-souled hero, are, O Calya, well known to me![3] So also, O Calya, thou dost not know so well as I myself, the greatness of Krishna, that bull among the lords of Earth![4] But, knowing my own energy as also the energy of Pāndu's son, I challenge him to battle, O Calya! I do not act like an insect in respect of a blazing fire![5] I have this shaft, O Calya, of keen mouth, blood-drinking, lying alone within one quiver, equipt with wings, well-steeped in oil and well adorned.[6] It lieth amid sandal dust, worshipped by me for long years Partaking of the nature and form of a snake, it is poisonous and fierce and capable of killing large numbers of men and steeds and elephants.[7] Of terrible form and exceedingly awful, it is capable of piercing coats of mail and bones. Inspired

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* An allusion to the word *Calya*, which means a dart.—T.

with wrath, I may pierce even the mighty mountains of Meru with it!" That shaft I will never shoot at any other person save Phālguna or Krishna the son of Devaki. In this I tell thee the truth! Listen to it!" With that shaft, O Calya, I will, inspired with rage, fight with Vāsudeva and Dhananjaya! That would be a feat worthy of me!" Of all the heroes in the Vrishni race, it is Krishna in whom Prosperity is always established. Among all the sons of Pāndu, it is Pārtha in whom Victory is always established." Those two tigers among men, stationed together on the same car, will advance against my single self for battle! Thou shalt, O Calya, behold today the nobility of my lineage!" Those two cousins, one of whom is the son of the aunt and the other the son of the maternal uncle,* those two invincible warriors, thou shalt see, will be slain by me (with one shaft) and will look like two pearls strung together in the same string." Arjuna's *Gāndiva* and the ape-bearing banner, and Krishna's discus and the Garuda-bearing banner, inspire only those that are timid with fear. To me, however, O Calya, they are causes of delight!" Thou art a fool, of evil disposition, and unskilled in the ways of great battle! Overcome with terror, thou utterest these ravings!" Or, thou art praising them for some reason not known to me! Having slain those two first, I shall then slay thee today with all thy kinsmen!" Born in a sinful country, thou art wicked-souled, and mean, and a wretch amongst Kshatriyas! Being a friend, why dost thou, like an enemy, frighten me with (these praises of) the two Krishnas!" Either they two will slay me today or I will slay them two. Knowing as I do my own might, I do not cherish any fear of the two Krishnas!" A thousand Vāsudevas and hundreds of Phālgunas, I shall, single-handed, slay! Hold thy tongue, O thou that art born in a sinful country!" Hear from me, O Calya, the sayings, already passed into proverbs, that men, young and old, and women, and persons arrived in course of their listless wanderings, generally utter as if those sayings, formed part of their studies, about the wicked Madrakas!

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* Kunti and Vasudeva were sister and brother.—T.

Brāhmanas also duly narrated the same things formerly in the courts of kings. Listening to those sayings attentively, O fool, thou mayst forgive or rejoin![20-21]—[The Madraka is always a hater of friends. He that hateth us is a Madraka. There is no friendship in the Madraka who is mean in speech and is the lowest of mankind.[22] The Madraka is always a person of wicked soul, is always untruthful and crooked. It hath been heard by us that till the moment of death, the Madrakas are wicked.[23] (Amongst the Madrakas) the sire, the son, the mother, the mother-in-law, the father-in-law, the maternal uncle, the son-in-law, the daughter-in-law, the brother, the grandson, and other kinsmen,[24] companions, strangers arrived at their homes, slaves male and female, mingle together. The women of the Madrakas mingle, at their own will, with men known and unknown.[25] Of unrighteous conduct, and subsisting upon fried and powdered corn and fish, in their homes they laugh and cry, having drunk spirits and eaten beef.[26] They sing incoherent songs and mingle lustfully with one another, indulging the while in the freest speeches. How then can virtue have a place amongst the Madrakas who are arrogant and notorious for all kinds of evil acts?[27] No one should make friends with a Madraka or provoke hostilities with him. In the Madraka there is no friendship. The Madraka is always the dirt of humanity.[28] Amongst the Madrakas all acts of friendship are lost as purity amongst the Gāndhārakas and the libations poured in a sacrifice in which the king is himself the sacrificer and priest![29] Then again, it is truly seen that wise men treat a person bit by a scorpion and affected by its poison, even with these words:—[As a Brāhmana that assists at the religious ceremonies of a Cudra suffereth degradation, as one that hateth Brāhmanas always suffereth degradation, even so a person by making an alliance with the Madrakas becometh fallen! As there is no friendship in the Madraka, so, O scorpion, thy poison is nought! With these *mantras* of the *Atharvan* I have duly performed the rite of exorcism![30-32] Knowing this, O learned one, hold thy tongue, or listen to something further that I will say![33] Those women that, intoxicated by spirits, cast off their robes

and dance,—those women that are not attached (to particular individuals) in the matter of intercourse and that do as they please without owning any restrictions,[34] I say, that being as thou art the child of one of those women, how canst thou, O Madraka, be a fit person for declaring the duties of men? Those women that live and answer calls of nature like camels and asses, being as thou art the child of one of those sinful and shameless creatures, how canst thou wish to declare the duties of men?[35-36] When a Madraka woman is solicited for the gift of a little quantity of vinegar, she scratches her hips and without being desirous of giving it, says these cruel words;[37]—[Let no man ask any vinegar of me that is so dear to me! I would give him my son, I would give him my husband, but vinegar I would not give!][38]—The young Madraka maidens, we hear, are generally very shameless and hairy and gluttonous and impure! These and many other things of a like nature, in respect of all their acts, from the crown of their heads to the tip of their toes, are capable of being asserted of them by myself and others![39-40] How, indeed, would the Madrakas and the Sindhu-Sauviras know anything of duty, being born, as they are, in a sinful country, being *mlecchas* in their practices, and being totally regardless of all duties?[41] It hath been heard by us that even this is the highest duty of a Kshatriya, viz. that, slain in battle, he should lie down on the Earth, applauded by the righteous.[42] That I should lay down (my life) in this clash of arms is my foremost wish, desirous as I am of heaven through Death![43] I am also the dear friend of the intelligent son of Dhritarâshtra! For his sake, are my life-breaths and whatever wealth I have![44] As regards thyself, O thou that art born in a sinful country, it is evident that thou hast been tampered with by the Pândavas, since thou behavest towards us in everything like a foe![45] Like a righteous man that is incapable of being led astray by atheists, surely I am incapable of being dissuaded from this battle by hundreds of persons like thee![46] Like a deer, covered with sweat, thou art at liberty to weep or thirst! Observent as I am of the duties of a Kshatriya, I am incapable of being frightened by thee![47] I recall to my mind the end, declared unto me in past times, by

my preceptor Rāma, of those lions among men, those unreturning heroes, that laid down their lives in battle![48] Prepared for rescuing the Kauravas and slaying our foes, know that I am now determined to imitate the excellent behaviour of Pururavas![49] I do not, O ruler of the Madrakas, behold the person in the three worlds that can, I think, dissuade me from this purpose![50] Forbear to speak, knowing all this! Why dost thou rave in such a way from fear? O wretch amongst the Madrakas, I shall not now slay thee and present thy carcase as an offering to carnivorous creatures![51] From regard for friend, O Calya, for the sake of Dhritarāshtra's son, and for avoiding blame,—for these three reasons,—thou still livest![52] If, O ruler of the Madras, thou speakest such words again, I shall then crush thy head with my mace that is as hard as the thunder![53] People will today see or hear, O thou that art born in a sinful country, either that the two Krishnas have slain Karna or that Karna has slain the two Krishnas![54]—Having said these words, the son of Rādhā, O monarch, once more addressed the king of the Madras, fearlessly saying,—Proceed, Proceed!—'"[55]

Section XLI.

'Sanjaya said,—'Hearing, O sire, these words of Rādhā's son who delighted in battle, Calya once more addressed Karna, citing an example.[1]—I am born in the race of men who performed great sacrifices, who never retreated from battle, who were kings whose coronal locks underwent the sacred bath! I am also myself devoted to the practice of virtue![2] Thou, O Vrisha, seemest to be like one that is intoxicated with spirits! For all that, I will, from friendship, seek to cure thy erring and intoxicated self.[3] Listen, O Karna, to this simile of a crow that I am about to narrate! Having heard it, thou mayst do what thou choosest, O thou that art destitute of intelligence and that art a wretch of thy race![4] I do not, O Karna, remember the slightest fault in me for which, O thou of mighty arms, thou mayst desire to slay my innocent self![5] I must tell thee what is for thy good and what for thy ill, acquainted as I am with both, especially as I am the driver of thy car

and desirous of the good of king Duryodhana.[6] What land is level and what not, the strength or weakness of the warrior (on my vehicle), the fatigue and faintness, at all times, of the steeds and the warrior (I am driving),[7] a knowledge of the weapons that are available, the cries of animals and birds, what would be heavy for the steeds and what exceedingly heavy for them, the extraction of arrows and the curing of wounds,[8] which weapons counteract which, the several methods of battle, and all kinds of omens and indications,—I who am so nearly connected with this car, being none else than its driver, should be familiar with! For this, O Karna, I narrate this instance to thee once more![9] There lived on the other side of the ocean a Vaiçya who had abundance of wealth and corn. He performed sacrifices, made liberal gifts, was peaceful, devoted to the duties of his own order, and pure in habits and mind.[10] He had many sons whom he loved, and was kind unto all creatures. He lived fearlessly in the dominions of a king that was guided by virtue.[11] There was a crow that lived on the refuse of the dishes set before those well-behaved young children of the Vaiçya.[12] Those Vaiçya children always gave the crow meat and curds, and milk, and sugared milk with rice, and honey, and butter.[13] Thus fed with the refuse of their dishes by the young children of that Vaiçya, the crow became arrogant and came to disregard all birds that were equal to him or even superior.[14] It chanced that on a time certain swans of cheerful hearts, of great speed and capable of going everywhere at will and equal unto Garuda himself in range and speed of flight, came to that side of the ocean.[15] The Vaiçya boys, beholding those swans, addressed the crow and said,—[O ranger of the skies, thou art superior to all winged creatures!][16]—Deceived by those children of little understanding, that oviparous creature, from folly and pride, regarded their words to be true.[17] Proud of the refuse of the children's dishes upon which he fed, the crow then, alighting in the midst of those swans capable of traversing great distances, desired to enquire as to who amongst them was their leader.[18] The foolish crow at last challenged him amongst those birds of tireless wings whom he regarded their leader,

saying,—[Let us compete in flight !][19]—Hearing those words of the raving crow, the swans that had been assembled there, those foremost of birds endued with great strength, began to laugh.[20] The swans then, that were capable of going everywhere at will, addressed the crow, saying,[21]—[We are swans, having our abode in the Mānasa lake. We traverse the whole Earth, and amongst winged creatures we are always applauded for the length of the distances we traverse![22] Being, as thou art, only a crow, how canst thou, O fool, challenge a swan endued with might, capable of going everywhere at will, and doing large distances in course of his flight? Tell us, O crow, how thou shalt fly with us ![23]—The boastful crow, in consequence of the foolishness of his species, repeatedly finding fault with the words of that swan, at last gave this answer.[24]—The crow said,—[I shall, without doubt, fly, displaying a hundred and one different kinds of motion! Doing every hundred *Yojanas* in a separate and beautiful kind of motion, I shall display all those motions ![25] Rising up, and swooping down, and whirling around, and coursing straight, and proceeding gently, and advancing steadily, and performing the diverse courses up and down in a slanting direction,[26] and floating still, and wheeling around, and receding back, and soaring high, and darting forward, and soaring upwards with fiercer velocity, and once more proceeding gently and then proceeding with great impetuosity,[27]* and once again swooping down and whirling around, and advancing steadily, and rising up and up by jerks, and soaring straight, and once more falling down,[28] and wheeling in a circle, and rushing proudly, and diverse other kinds of motion,†—these all I shall display in the sight of all you! Ye shall then witness my strength ![29] With one of these different kinds of motion I shall presently rise into the sky. Point out duly, ye swans, by which of these motions I shall course

* The second line of 27 I read as it is in the Bombay edition.—T.

† I do not render the last few kinds of motion as these are not very intelligible. Nilakantha appends a learned note, explaining all the different kinds of motion mentioned here. Many of his meanings, however, are fanciful if not unintelligible.—T.

through space.[30] Settling the kind of motion amongst yourselves, you will have to course with me. Adopting all those different motions, ye shall have to course with me through supportless space!][31]—The crow having said these words, one of the swans addressed him. Listen, O son of Rādhā, to the words that the swan said. The swan spoke,—[Thou, O crow, wilt doubtless fly the hundred and one different kinds of flight: I shall, however, fly in that one kind of motion that all (other) birds know, for I do not, O crow, know any other! As regards thee, O thou of red eyes, fly thou in any kind of course that thou likest![32-34]—At these words, those crows that had been assembled there laughed aloud, saying,—[How will the swan by only one kind of flight get the better of a hundred different kinds of flight?][35]—

"'—Then those two, viz., the swan and the crow, rose into the sky, challenging each other. Capable of going everywhere at will, the swan proceeded in one kind of motion, while the crow coursed in a hundred different kinds.[37] And the swan flew and the crow also flew, causing each other to wonder (at his skill) and each speaking highly of his own achievements.[38] Beholding the diverse kinds of flight at successive instants of time, the crows that were there were filled with great joy and began to caw more loudly.[39] The swans also laughed in mockery, uttering many remarks disagreeable (to the crows). And they began to soar and alight repeatedly, here and there.[40] And they began to come down and rise up from tree-tops and the surface of the Earth. And they uttered diverse cries indicative of their victory.[41] The swan, however, with that one kind of slow motion (with which he was familiar) began to traverse the skies. For a moment, therefore, O sire, he seemed to yield to the crow.[42] The crows, at this, disregarding the swans, said these words:—[That swan amongst you which has soared into the sky, is evidently yielding!][43]—Hearing these words, the (soaring) swan flew westwards with great velocity to the ocean, that abode of *Makaras*.[44] Then fear entered the heart of the crow who became almost senseless at not seeing any island or trees whereon to perch when tired. And the crow thought within his heart as to where he should alight when tired, upon

that vast expanse of water.[45] The ocean, being as it is the abode of countless creatures, is irresistible. Dwelt in by hundreds of monsters, it is grander than space.[46] Nothing can exceed it in depth, O Suta's son! Men know, O Karna, that the waters of the ocean are as limitless as space. For the extent of its waters, O Karna, what is a crow to it?[47] The swan, having traversed a great distance in a moment, looked back at the crow, and (though capable) could not leave him behind.[48] Having transgressed the crow, the swan cast his eyes on him and waited, thinking,—[Let the crow come up.][49]—The crow then, exceedingly tired, came up to the swan,[50] Beholding him succumbing, and about to sink, and desirous of rescuing him in remembrance of the practices of good folks, the swan addressed him in these words:[51]—[Thou hadst repeatedly spoken of many kinds of flight while speaking on the subject! Thou wouldst not speak of this (thy present motion) because of its having been a mystery to us?[52] What is the name of this kind of flight, O crow, that thou hast now adopted? Thou touchest the waters with thy wings and beak repeatedly.[53] Which amongst those diverse kinds of flight is this, O crow, that thou art now practising? Come, come, quickly, O crow, for I am waiting for thee!][54]—

"'Calya continued,—Exceedingly afflicted, and touching the water with his wings and beak, O thou of wicked soul, the crow, beheld in that state by the swan, addressed the latter.[55] Indeed, not seeing the limit of that watery expanse, and sinking down in fatigue, and exhausted with the effort of his flight, the crow said unto the swan,[56]—[We are crows, we wander hither and thither, crying—*caw, caw!*—O swan, I seek thy protection, placing my life-breaths at thy hands! Oh, take me to the shores of the ocean!][57]—Exceedingly afflicted, and touching the ocean with his wings and beak, the crow, very much fatigued, suddenly fell down.[58] Beholding him fallen upon the waters of the ocean with a melancholy heart, the swan, addressing the crow who was on the point of death, said these words:[59]—[Remember, O crow, what thou hadst said in praise of thyself! Thy words even were that thou wouldst course through the sky in a hundred and one different

kinds of flight.[66] Thou, therefore, that wouldst fly a hundred different kinds of flight, thou that art superior to me, alas, why then art thou tired and fallen down on the ocean?]'[67]—Overcome with weakness, the crow then, casting his eyes upwards at the swan, and seeking to gratify him, replied, saying,[68]—[Proud of the remains of 'others' dishes upon which I fed, I had, O swan, regarded myself as the equal of Garuda, and had disregarded all crows and many other birds![69] I now, however, seek thy protection and place my life-breaths at thy hands! Oh, take me to the shores of some island![64] If, O swan, I can, O lord, return in safety to my own country, I will never again disregard anybody! Oh, rescue me now from this calamity!][65]—Him that said so and was so melancholy and weeping and deprived of his senses, him that was sinking in the ocean, uttering cries of *caw, caw*,[66] him so drenched by the water and so disgusting to look at and trembling with fear, the swan, without a word, took up with his feet and slowly caused to ride on his back.[67] Having caused the crow whose senses had deserted him to ride upon his back, the swan quickly returned to that island whence thy had both flown, challenging each other.[68] Placing down that ranger of the sky on dry land and comforting him, the swan, fleet as the mind, proceeded to the region he desired. Thus was that crow, fed on the remains of others' dinners, vanquished by the swan. The crow, then, casting off the pride of might and energy, adopted a life of peace and quiet.[69-70] Indeed, even as that crow, fed upon the remains of the dinners of the Vaiśya children, disregarded his equals and superiors, so dost thou, O Karna, that art fed by the sons of Dhritarāshtra upon the remains of their dishes, disregard all thy equals and superiors![71] Why didst thou not slay Pārtha at Virāta's city when thou hadst the advantage of being protected by Drona and Drona's son and Kripa and Bhishma and the other Kauravas?[72] There where, like a pack of jackals defeated by a lion, ye all were defeated with great slaughter by the diadem-decked Arjuna, what became of your prowess?[73] Beholding also thy brother slain by Savyasāchin, in the very sight of the Kuru heroes, it was thou that didst fly away first![74] By the skirts also of the *Dwaita*

like, O Karna, when thou wert assailed by the *Gandharvas*, it was thou that, deserting all the Kurus, didst first run away!'[75] Having vanquished in battle the *Gandharvas* headed by Chitrasena, withgreat slaughter, it was Pārtha, O Karna, that liberated Duryodhana with his wife!'[76] Rāma himself, O Karna, before the kings in the (Kuru) assembly, spake of the former prowess of both Pārtha and Keçava.'[77] Thou didst frequently hear the words of Drona and Bhishma, speaking in the presence of all the kings, that the two Krishnas are unslayable.'[78] I have told thee a little only regarding those matters in which Dhananjaya is superior to thee like the Brāhmana who is superior to all created beings!'[79] Soon wilt thou see, stationed on that foreroost of cars, the son of Vasudeva and the son of Kunti and Pāndu.'[80] As the crow (in the story), acting with intelligence, had sought the protection of the swan, so do thou seek the protection of him of Vrishni's race, and of Pāndu's son Dhananjaya![81] When thou shalt in battle behold Vāsudeva and Dhananjaya, those two endued with great prowess, stationed together on the same car, thou shalt not then, O Karna, utter such speeches![82] When Pārtha will, with hundreds of arrows, quell thy pride, then wilt thou behold the difference between thyself and Dhananjaya![83] Those two best of persons are celebrated among the gods, the *Asuras* and human beings! Thou that art a fire-fly, do not, from folly, think disrespectfully of those two resplendent luminaries![84] Like the Sun and the Moon, Keçava and Arjuna are celebrated for their resplendence. Thou, however, art like a fire-fly among men![85] O learned one, O son of a *Suta*, do not think disrespectfully of Achyuta and Arjuna! Those two high-souled persons are lions among men! Forbear indulging in such boasts!'—'[86]

Section XLII.

"Sanjaya said,—'The high-souled son of Adhiratha, having listened unconvinced to these words of the ruler of the Madras, addressed Calya, saying,—That which Vāsudeva and Arjuna are, is well-known to me.[1] The skill of Caurin in the manage-

ment of cars, and the might and the high weapons of Arjuna the son of Pāndu, are well-known to me at this hour. Thou, however, O Calya, hast no ocular proof of those matters.[6] I shall fearlessly fight with the two Krishnas, those two foremost of all wielders of weapons. The curse, however, of Rāma, that best of regenerate persons, paineth me greatly today![8] I dwelt, in the disguise of a Brāhmana, with Rāma in former days, desirous of obtaining celestial weapons from him. On that occasion, O Calya, the chief of the gods, wishing to benefit Phālguna, caused an obstacle, by approaching my thigh and piercing it, having assumed the dire form of a worm.[4] When my preceptor slept having laid his head thereon, that worm, approaching my thigh, began to pierce it through. In consequence of the piercing of my thigh, a pool of thick blood flowed from my body.[5] For fear of (disturbing the slumber of) my preceptor I did not move my limb. Awaking, the Brāhmana, however, beheld what had taken place. Witnessing my patience, he addressed me, saying,—[Thou art never a Brāhmana! Tell me truly who thou art!][6] I then, O Calya, truly informed him of myself, saying that I was a *Suta*. Hearing my words, the great ascetic, his heart filled with rage, cursed me, saying,[7]—[In consequence of the deception, O Suta, by which thou hast obtained this weapon, it will never, at the time of need, when the hour of thy death comes, occur to thy memory! *Brahma* cannot certainly reside in one that is not a Brāhmana!][8]—I have forgotten that great weapon in this fierce and terrible battle![9] He amongst the Bharatas, O Calya, who is accomplished, who is an effectual smiter, who is a universal destroyer, and who is exceedingly terrible, (viz., Arjuna),—that mighty crusher,—I think, will burn many foremost of Kshatriyas.[10] Know, however, O Calya, that I will slay in battle that fierce bowman, that foremost of warriors, that hero endued with activity, that terrible person whose energy is unbearable, that warrior whose promises are accomplished, that son of Pāndu, viz., Dhananjaya![11] I have that weapon (at least) under my control today with which I will be able to destroy large numbers of foes! I will slay in battle that scorcher of enemies, that mighty warrior accomplished in weapons, that fierce bowman of im-

measurable energy, that cruel and terrible hero, that great resister of enemies, viz., Dhananjaya!"[12] The immeasurable Ocean, that lord of all waters, rusheth with fierce impetuosity for overwhelming immunerable creatures. The continents, however, hold and check him."[13] Today, in this world, I will resist in fight the son of Kunti, that foremost of all drawers of the bowstring, while he will be engaged in ceaselessly shooting his countless shafts equipt with goodly wings, destructive of heroes, capable of penetrating into every limb, and none of which becomes futile!"[14] Like the continent resisting the Ocean, I will today resist that mightiest of the mighty, that great warrior possessing the highest weapons, that hero like into the Ocean's self, of far-reaching arrows, fierce, and having shafts for his waves, while he will be engaged in overwhelming (hostile) Kings!"[15] Behold today the fierce battle I fight with him that hath no equal, I think, among men wielding the bow, and that would vanquish the very gods united with the *Asuras*!"[16] Exceedingly proud is that son of Pāndu. Desirous of battle he will approach me with his mighty and superhuman weapons! Baffling his weapons with my own weapons in battle, I shall today overthrow that Pārtha with my own excellent shafts."[17] Scorching his foes like the Sun endued with fiery rays, and blazing with fame like that dispeller of darkness, I shall, like a mass of clouds, completely shroud Dhananjaya today with my shafts!"[18] Like the clouds extinguishing a blazing fire of great energy and smoke-mixed flames, that seems ready to consume the whole Earth, I shall, with my showers of arrows, extinguish the son of Kunti in battle!"[19] With my broad-headed shafts I shall still the son of Kunti, that terrible snake of virulent poison, that is exceedingly difficult of being captured, that is endued with keen fangs, that is even like a blazing fire, that flames up in wrath, and that always consumes his foes!"[20] Like Himavat bearing the mighty, all-crushing, fierce, and smiting god of wind, I shall, without moving, bear the angry and vindictive Dhananjaya!"[21] I shall resist in battle Dhananjaya, that foremost of all wielders of bows in the world, that hero in fight, that warrior who is always in the van and who is competent to meet all foes, that car-warrior who is conversant with all car-

tracks?[22] Today I shall fight in battle with that person who hath, I think, no equal among men wielding the bow and who conquered the entire Earth![23] What other man desirous of saving his life, except myself, will fight with that Savyasāchin who vanquished all creatures including the very gods, in the country called Khāndava?[24] Arjuna is proud; his weapons strike deep; he is endued with great lightness of hands; he is conversant with steeds; he agitates vast hosts; he is regarded an *Atiratha!* Though such, I shall yet, with my sharp shafts, strike his head from off his trunk today![25] O Calya, ever keeping Death or Victory in battle before me, I shall today fight with Dhananjaya! There is none else, save myself that would on a single car fight with that Pāndava who resembles the Destroyer himself![26] I myself will gladly speak of the prowess of Phālguna in the midst of an assembly of Kshatriyas. Why, however, dost thou, a fool as thou art and of foolish understanding, speak to me of Phālguna's prowess![27] Thou art a doer of disagreeable deeds! Thou art cruel and mean, and being thyself unforgiving, thou art a detractor of one that is forgiving! I can slay a hundred persons like thee, but I forgive thee in consequence of my forgiving disposition, owing to the exigency of the times![28] Thou art of sinful deeds. Like a fool, thou hast, for the sake of Pāndu's son, rebuked me and told me many disagreeable things! Crooked-hearted as thou art, thou hast said all these words unto me that am of a sincere heart! Cursed art thou for thou art an injurer of friends,—of friends, because friendship is seven-paced![29] Terrible is the hour that is now passing. Duryodhana hath himself come to battle. I am solicitous of seeing his purposes achieved. Thou, however, art acting in such a way that it shows thee to have no friendship (for the Kuru king)![30] He is a friend who shows affection for another, who gladdens another, who makes himself agreeable to another, who protects another, who honors another, and who joys in the joy of another. I tell thee that I have all those attributes, and the king himself knows all this.[31] He, on the other hand, that destroys, chastises, sharpens his weapons, injures, causes us to sigh, makes us cheerless, and wrongs us in diverse ways,

is a foe. All these attributes are to be found in thee and thou discoverest all of them towards me.[32] For the sake of Duryodhana, for the sake of doing what is agreeable to thee, for the sake of victory, for the sake of myself, and for the sake of God himself, I will, with vigorous exertion, fight with Pārtha and Vāsudeva! Witness today my feats![33] Behold today my excellent weapons, viz., my *Brāhma* and other celestial weapons, as also those that are human! I will today slay that hero of fierce prowess, like an exceedingly infuriate elephant slaying an infuriate compeer.[34] I shall, by my mind alone, hurl today at Pārtha, for my victory, that weapon of immeasurable energy, called the *Brāhma!* Arjuna will never be able to escape that weapon, if only the wheels of my car do not sink into the Earth in battle today![35] Know this, O Calya, that I would not take fright at Yama himself armed with his rod, or Varuna himself armed with his noose, or Kuvera himself armed with his mace, or Vāsava himself armed with the thunder-bolt, or at any other foe whatever that may approach for slaying me![36-37] Therefore, I have no fear from Pārtha, nor from Janārddana! On the other hand, I shall encounter them both in today's destructive battle![38] Once on a time, while wandering for the sake of practising weapons on my bow called *Vijaya*, O king, I had, by shooting many fierce shafts of terrible forms,[39] heedlessly struck the calf of a (Brāhmana's) *Homa* cow with one of those shafts, and unwillingly killed it while it was wandering in a solitary forest. The Brāhmana then addressed me, saying,[40]—[Since, becoming insensate, thou hast slain the offspring of my *Homa* cow, the wheel (of thy car) will sink into the Earth while at time of battle fear will enter thy heart!][41]—From these words of the Brāhmana I am experiencing great fear. These kings of the Lunar race that are lords of (other people's) weal and woe,[42] offered to give that Brāhmana a thousand kine and six hundred bovine bulls. With even such a gift, O Calya, the Brāhmana could not be gratified, O ruler of the Madras![43] I was then for giving him seven hundred elephants of large tusks and many hundreds of slaves male and female. That foremost of Brāhmanas would not still be gratified.[44] Collecting next full fourteen thousand

kine, each black in hue and having a white calf, I was still unable to obtain the grace of that best of Brāhmanas.[45] A wealthy mansion full of every object of desire, in fact, whatever wealth I had, I wished to give him, with due worship, but he refused to accept the gift.[46] Unto me then that had offended and that begged so importunately for his pardon, the Brāhmana said,—[That which, O Suta, hath been uttered by me is sure to happen. It cannot be otherwise. A false speech would destroy creatures, and sin also would be mine! Therefore, for the preservation of virtue I do not venture to speak what is false![47-48] Do not, again, destory the means of a Brāhmana's support! There is none in the world that would be able to falsify my speech. Accept those words. It will be thy atonement (for the sin of having slain a calf!][49]—Though rebuked by thee, still, for friendship's sake, I have disclosed to thee all this! I know thee that art rebuking me thus! Be silent now, and hear what I will presently say!—'"[50]

SECTION XLIII.

"Sanjaya said,—'That chastiser of foes, viz., the son of Rādhā, thus silencing the ruler of the Madras, once more addressed him, O monarch, saying these words:'—In answer to that which, O Calya, thou hast said unto me by way of instance, I tell thee that I am incapable of being frightened by thee in battle with thy words![2] If all the gods themselves with Vāsava would fight with me I would not still feel any fear, what need be said then of my fears from Pārtha and Keçava?[3] I am incapable of being frightened by means of words alone! He, O Calya, whom thou wouldst be able to frighten in battle is some other person (and not myself)![4] Thou hast spoken many bitter words to me. Therein lieth the strength of a person that is low. Incapable of speaking of my merits, thou sayst many bitter things, O thou of wicked heart![5] Karna was never born, O Madraka, for fear in battle! On the other hand, I was born for displaying valor as also for achieving glory for my own self![6] For the sake of my friendship for thee, for my affection, and for thy

being an ally,—for these three reasons,—thou still livest, O Calya![7] Important is the task that has now to be done for king Dhritarāshtra. That task, O Calya, depends on me! For this, thou livest a moment![8] Before this, I made a compact with thee that any disagreeable speeches thou mightst utter would be pardoned by me! That compact should be observed. It is for this that thou livest, O Madraka![9] Without a thousand Calyas, I would vanquish my foes![*] He that injureth a friend is sinful. It is for this that thou livest for the present!—'"[10]

Section XLIV.

"'Calya said,—These, O Karna, are ravings, that thou utterest regarding the foe! As regards myself, without a thousand Karnas, I am able to vanquish the foe in battle![1]*

"Sanjaya continued,—'Unto the ruler of the Madras, of harsh features, who was saying such disagreeable things unto Karna, the latter once more said words that were twice bitter.[2]

"'Karna said,—Listen with devoted attention to this, O ruler of the Madras, that was heard by me while it was recited in the presence of Dhritarāshtra![3] In Dhritarāshtra's abode the Brāhmanas used to narrate the accounts of diverse delightful regions and many kings of ancient times.[4] A foremost one among Brāhmanas, venerable in years, while reciting old histories, said these words, blaming the Vāhikas and the Madrakas:[5]—[One should always avoid the Vāhikas, those impure people that are out of the pale of virtue, and that live away from Himavat and Gangā and Saraswati and Yamunā and Kurukshetra and the Sindhu and its five tributary rivers.[6,7] I remember from the days of my youth that a slaughter-ground for kine and a space for storing intoxicating spirits always distinguish the entrances of the abodes of the (Vāhika) kings.[8] On some very secret mission I had to live among the Vahikas. In consequence of such residence the conduct of that people is well known to me.[9]

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* The sense seems to be that "if thou wert absent a thousand times, I would still vanquish the Pāndavas."—T.

There is a town of the name of Cākala, a river of the name of Apagā, and a clan of the Vāhikas known by the name of the Jarttikas. The practices of these people are very censurable.[10] They drink the liquor called *Gauda*, and eat fried barley with it. They also eat beef with garlics. They also eat cakes of flour mixed with meat, and boiled rice that is bought from others.* Of righteous practices they have none.[11] Their women, intoxicated with drink and divested of robes, laugh and dance outside the walls of houses in cities, without garlands and unguents,[12] singing all the while drunken and obscene songs of diverse kinds that are as musical as the bray of the ass or the bleat of the camel. In intercourse they are absolutely without any restraint, and in all other matters they act as they like. Maddened with drink, they call upon one another, using many endearing epithets.[13] Addressing many drunken exclamations to their husbands and lords, the fallen women among the Vāhikas, without observing restrictions even on sacred days, give themselves up to dancing.[14] One of those wicked Vāhikas,—one, that is, that lived amongst those arrogant women,—who happened to live for some days in Kurujāngala, burst out with cheerless heart, saying,[15]—Alas, that (Vāhika) maiden of large proportions, dressed in thin blankets, is thinking of me,—her Vāhika lover,—that is now passing his days in Kurujāngala, at the hour of her going to bed![16] Crossing the Sutledge and the delightful Irāvati, and arriving at my own country, when shall I cast my eyes upon those beautiful women with thick frontal bones,[17] with blazing circlets of red arsenic on their foreheads, with streaks of jet black collyrium on their eyes, and their beautiful forms attired in blankets and skins and themselves uttering shrill cries![18] When shall I be happy, in the company of those intoxicated ladies amid the music of drums and kettle-drums and conchs sweet as the cries of asses and camels and mules![19] When shall I be amongst those ladies eating cakes of flour and meal and balls of pounded barley mixed with skimmed milk, in the forests, having many pleasant paths,

* Orthodox Hindus must boil their own rice, without purchasing boiled rice from others. To this day the practice is observed.—T.

of *Çami* and *Pilu* and *Karira*!"[19] When shall I, amidst my own countrymen, mustering in strength on the high-roads, fall upon passengers, and snatching their robes and attires beat them repeatedly?"[21]—What man is there that would willingly dwell, even for a moment, amongst the Vāhikas that are so fallen and wicked and so depraved in their practices?"[22]—Even thus did that Brāhmana describe the Vāhikas of base behaviour, a sixth of whose merits and demerits is thine, O Calya![23]† Having said this, that pious Brāhmana began once more to say what I am about to repeat respecting the wicked Vāhikas. Listen to what I say![24]—[In the large and populous town of Cākala, a *Rākshasa* woman used to sing on every fourteenth day of the dark fortnight, in accompaniment with a drum,[25]—When shall I next sing the songs of the Vāhikas in this Cākala town, having gorged myself with beef and drunk the *Gauda* liquor?"[26] When shall I again, decked in ornaments, and with those maidens and ladies of large proportions, gorge upon a large number of sheep[27] and large quantities of pork and beef and the meat of fowls and asses and camels? They who do not eat sheep live in vain!—][28]—Even thus, O Calya, the young and the old, among the inhabitants of Cākala, intoxicated with spirits, sing and cry! How can virtue be met with among such a people?"[29] Thou shouldst know this! I must, however, speak again to thee about what another Brāhmana had said unto us in the Kuru court:[30]—[There where forests of *Pilus* stand, and those five rivers flow, viz., the Catadru, the Vipāçā, the Irāvati, the Chandrabhāgā, and the Vitastā and which have the Sindhu for their sixth, there in those regions removed from the Himavat, are the countries called by the name of the Ārattas. Those regions are without virtue and religion. No one should go thither.][31-32] The gods, the *Pitris*, and the Brāhmanas, never accept gifts from those that are fallen, or those that are begotten by Cudras on the girls of other castes, or the Vāhikas who never perform sacrifices and

† A king takes a sixth of the merits and demerits of his subjects. Hence, it is his interest to see them become righteous and abstain from sin.—T.

are exceedingly irreligious']—That learned Brāhmana had also said in the Kuru court,[33-34]—[The Vāhikas, without any feelings of revulsion, eat off wooden vessels having deep stomachs and earthen plates and vessels that have been licked by dogs and that are stained with pounded barley and other corn.[35] The Vāhikas drink the milk of sheep and camels and asses and eat curds and other preparations from those different kinds of milk.[36] Those degraded people number many bastards among them. There is no food and no milk that they do not take. The Āratta-Vāhikas that are steeped in ignorance, should be avoided.][37]—Thou shouldst know this, O Calya! I must, however, again speak to thee about what another Brāhmana had said unto me in the Kuru court.[38]—[How can one go to heaven, having drunk milk in the town called Yugandhara, and resided in the place called Achyutasthala, and bathed in the spot called Bhutilaya?*[39] There where the five rivers flow just after issuing from the mountains, there among the Āratta-Vāhikas, no respectable person should dwell even for two days.[40] There are two *Piçāchas* in the river Vipāçā, named Vahi and Hika. The Vāhikas are the offspring of those two *Piçāchas*. They are not creatures created by the Creator. Being of such low origin, how can they be conversant with the duties ordained in the scriptures?[41] The Kārashkaras, the Māhishakas, the Kālingas, the Keralas, the Karkotakas, the Virakas, and other peoples of no religion, one should always avoid.][42]—Even thus did a *Rākshasa* woman of gigantic hips speak unto a Brāhmana who on a certain occasion went to that country for bathing in a sacred water and passed a single night there.[43] The regions are called by the name of the Arattas. The people residing there are called the Vāhikas.

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* In Yugandhara all kinds of milk were sold and taken. No one drinking milk in that town could be sure that what he took was pure vaccine milk. In Achyutasthala, women were unchaste and the conduct of the people irreligious. For a resident it was impossible to escape the contamination. In Bhutilaya, again, there was only one piece of water in which Brāhmanas and Chandālas used to bathe together. Thus Nilakantha.—T.

The lowest of Brāhmanas also are residing there from very remote times.[44] They are without the *Veda* and without knowledge, without sacrifice and without the power to assist at others' sacrifices. They are all fallen and many amongst them have been begotten by Cudras upon other peoples' girls. The gods never accept any gifts from them.[45] The Prasthalas, the Madras, the Gāndhāras, the Ārattas, those called Khasas, the Vasātis, the Sindhus, and the Sauviras, are almost as blamable in their practices.—'"[46]

Section XLV.

"'Karna continued,—Thou shouldst know all this, O Calya! I shall, however, again speak unto thee! Listen with close attention to what I say.[1] Once on a time a Brāhmana came to our house as a guest. Observing our practices he became highly gratified and said unto us:[2]—[I dwelt for a long time on a peak of Himavat quite alone. Since then I have seen diverse countries following diverse religions.[3] Never, however, have I seen all the people of a country act unrighteously. All the races I have met with admit that to be the true religion which has been declared by persons conversant with the *Vedas*.[4] Travelling through various countries following various religions, I, at last, O king, came among the Vāhikas. There I heard[5] that one at first becomes a Brāhmana and then becomes a Kshatriya. Indeed, a Vāhika would, after that, become a Vaiçya, and then a Cudra, and then a barber.[6] Having become a barber, he would then again become a Brāhmana. Returning to the status of a Brāhmana, he would again become a slave.[7] One person in a family becomes a Brāhmana; all the others, falling off from virtue, act as they like. The Gāndhāras, the Madrakas, and the Vāhikas, of little understanding, are even such.[8] Having travelled through the whole world I heard of these practices destructive of virtue, of these sinful irregularities, amongst the Vāhikas![9]]—Thou shouldst know all this, O Calya! I shall, however, again speak to thee about those ugly words that another said unto me regarding the Vāhikas.[10] In former days a chaste woman was abducted by robbers (hail-

ing) from Āratta. Sinfully was she violated by them, upon which she cursed them, saying,[11]—[Since ye have sinfully violated a helpless girl who am not without a husband, therefore, the women of your families shall all become unchaste![12] Ye lowest of men, never shall ye escape from the consequences of this dreadful sin!]—It is for this, O Calya, that the sisters' sons of the Ārattas, and not their own sons, become their heirs.[13] The Kauravas with the Pānchālas, the Cālwas, the Matsyas, the Naimishas, the Kocalas, the Kāçapaundras, the Kālingas, the Māgadhas,[14] and the Chedis, who are all highly blessed, know what the eternal religion is. The wicked even of various countries know what religion is. The Vāhikas, however, live without righteousness.[15] Beginning with the Matsyas, the residents of the Kuru and the Pānchāla countries, the Naimishas as well, and the other respectable peoples, the pious among all races are conversant with the eternal truths of religion. This cannot be said of the Madrakas and the crooked-hearted race that resides in the country of the five rivers.[16] Knowing all these things, O king, hold thy tongue, O Calya, like one deprived of utterance, in all matters connected with religion and virtue! Thou art the protector and king of that people, and, therefore, the partaker of a sixth part of their merits and demerits.[17] Or, perhaps, thou art the partaker of a sixth part of their demerits only, for thou never protectest them. A king that protects is a sharer in the merits of his subjects. Thou art not a sharer in their merits.[18] In days of yore, when the eternal religon was reverenced in all countries, the Grandsire, observing the practices of the country of the five rivers cried fie on them.[19] When even in the *Krita* age, Brahman had censured the practices of those fallen people of evil deeds who were begotten by Cudras on others' soil, what would you now say to men in the world?[20]* Even thus did the Grandsire condemn the practices of the country of the five waters. When all people were observant of the duties of their respective orders, the Grandsire had to find fault with

* The Bengal reading at the end of the second line is "who is there that would succeed in shaming them?"—T.

these men.[21] Thou shouldst know all this, O Calya! I shall, however, again speak to thee! A *Rākshasa* of the name of Kalmāshapāda, while plunging in a tank, said,[22]—[Eleemosynation is a Kshatriya's dirt, while the non-observance of vows is a Brāhmana's dirt. The Vāhikas are the dirt of the Earth, and the Madra women are the dirt of the whole female sex!]*[23] While sinking in the stream, a king rescued the *Rākshasa*. Asked by the former, the latter gave this answer. I will recite it to you. Listen to me![24]—[The *Mlecchas* are the dirt of mankind; the oilmen are the dirt of the *Mlecchas*; eunuchs are the dirt of oilmen; they who avail of the priestly ministrations of Kshatriyas, in their sacrifices, are the dirt of eunuchs.[25] The sin of those again that have the last-named persons for their priests, as also of the Madrakas, shall be thine if thou do not abandon me!][26]—Even this was declared by the *Rākshasa* to be the formula that should be used for curing a person possessed by a *Rākshasa* or one killed by the energy of a poison. The words that follow are all very true.[27] The Pānchālas observe the duties enjoined in the *Vedas*; the Kauravas observe Truth; the Matsyas and the Curasenas perform sacrifices; the Easterners follow the practices of the Cudras; the Southerners are fallen; the Vāhikas are thieves; the Saurāshtras are bastards.[28] They that are defiled by ingratitude, theft, drunkenness, adultery with the wives of their preceptors, harshness of speech, slaughter of kine, lustful wanderings during the night out of home, and the wearing of other peoples' ornaments,—what sin is there that they do not incur? Fie on the Arattas and the people of the country of the five rivers![29] Commencing with the Pānchālas, the Kuravas, the Naimishas, the Matsyas, —all these,—know what religion is. The old men among the Northerners, the Angas, the Māgadhas, (without themselves knowing what virtue is) follow the practices of the pious.[30] Many gods, headed by Agni, dwell in the East. The *Pitris* dwell in the South that is presided over by Yama of righteous

* The sense seems to be that a Kshatriya subsisting on eleemosynary alms is the dirt of all his order; so a Brāhmana living without observing any vows is the dirt of his order.—T.

deeds.[31] The West is protected by the mighty Varuna who overlooks the other gods there. The North is protected by the divine Soma along with the Brāhmanas.[32] So *Rākshasas* and *Piçāchas* protect Himavat, that best of mountains. The *Guhyakas*, O great king, protect the mountains of Gandhamādana. Without doubt, Vishnu, otherwise called Janārddana, protects all creatures. (For all that, the Vāhikas have no especial protectors among the gods).[33] The Māgadhas are comprehenders of signs; the Koçalas comprehend from what they see; the Kurus and the Pānchālas comprehend from a half-uttered speech; the Cālwas cannot comprehend till the whole speech is uttered[34] The Mountaineers, like the Civis, are very stupid.* The Yavanas, O king, are omniscient; the Curas are particularly so.†[35] The *Mlecchas* are wedded to the creations of their own fancy. Other peoples cannot understand. The Vāhikas resent beneficial counsels; as regards the Madrakas, they are none amongst those (mentioned above.) Thou, O Calya, art so! Thou shouldst not reply to me.[36] The Madrakas are regarded on Earth as the dirt of every nation. So the Madra woman is called the dirt of the whole female sex.[37] They that have for their practices the drinking of spirits, the violation of the beds of their preceptors, the destruction of the embryo by procuring miscarriage, and the robbing of other people's wealth, there is no sin that they have not! Fie on the Ārattas and the people of the country of the five rivers![38] Knowing this, be silent! Do not seek to oppose me! Do not let me slay Keçava and Arjuna, having slain thee first![39]—

"'Calya said,—The abandonment of the afflicted and the sale of wives and children are, O Karna, prevalent amongst the Angas whose king thou art![40] Recollecting those faults of thine that Bhishma recited on the occasion of the tale of *Rathas* and *Atirathas*, drive away thy wrath! Do not be

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* Literally,—'can with difficulty be made to understand the meaning.'—T.

† A high compliment to the Yavanas and the Curas, probably the Greeks. Nilakantha makes a desperate attempt to explain away the force of the passage, but fails miserably.—T.

angry![41] Brāhmanas may be found everywhere; Kshatriyas may be found everywhere; so also Vaiçyas and Cudras, O Karna! Women of chastity and excellent vows may also be found everywhere![42] Everywhere men take delight in jesting with men and wounding one another. Lustful men also may be found everywhere.[43] Every one on every occasion can command skill in speaking of the faults of others. No one, however, knows his own faults, or knowing them, feels shame.[44] Everywhere are kings devoted to their respective religions, and employed in chastising the wicked. Everywhere may be found virtuous men.[45] It cannot be, O Karna, that all the people of a country are sinful. There are men in many countries that surpass the very gods by their behaviour!—'[46]

"Sanjaya continued,—'Then king Duryodhana stopped Karna and Calya (from going on with their wordy warfare), addressing the son of Rādhā as a friend, and beseeching Calya with joined hands.[47] Karna, O sire, was quieted by thy son and forebore saying anything more. Calya also then faced the enemy.[48] Then Rādhā's son, smiling, once more urged Calya, saying,—Proceed!—'"[49]

Section XLVI.

"Sanjaya said,—'Beholding then that unrivalled array of the Pārthas made by Dhrishtadyumna which was capable of resisting all hostile armies, Karna[1] proceeded, uttering leonine shouts and causing his car to produce a loud rattle. And he made the Earth to tremble with the loud din of musical instruments.[2] And that chastiser of foes, that hero in battle, seemed to tremble in rage. Duly disposing his own troops in counter-array, O bull of Bharata's race, that hero of great energy[3] made a great slaughter of the Pāndava forces like Maghavat slaughtering the *Asura* host. Striking Yudhishthira then with many arrows, he placed the eldest son of Pāndu to his right.'[4]

"Dhritarāshtra said,—'How, O Sanjaya, did the son of Rādhā dispose his forces in counter-array to all the Pāndavas headed by Dhrishtadyumna and protected by Bhimasena, viz., all those great bowmen invincible by the very gods?[5] Who,

O Sanjaya, stood in the wings and the further wings of our army? Dividing themselves properly, how were the warriors stationed?[6] How also did the sons of Pāndu dispose their army in counter-array to mine? How also did that great and awful battle commence?[7] Where was Vibhatsu when Karna proceeded against Yudhishthira? Who could succeed in assailing Yudhishthira in the presence of Arjuna?[8] That Arjuna who had vanquished, single-handed, in former days, all creatures at Khāndava,—who else that is desirous of life, save the son of Rādhā, would fight with him?'[9]

"Sanjaya said,—'Hear now of the formation of the arrays, the manner in which Arjuna came, and how the battle was fought by both sides surrounding their respective kings!'[10] Caradwat's son Kripa, O king, and the Māgadhas endued with great activity, and Kritavarman of the Sātwata race, took up their position in the right wing.[11] Cakuni, and the mighty car-warrior Uluka, standing on the right of these, and accompanied by many fearless Gāndhāra horsemen armed with bright lances, and many mountaineers difficult of defeat, numerous as flights of locusts, and grim-looking as *Piçachas*, protected the (Kaurava) army.[12-13] Four and thirty thousand unreturning cars of the *Samsaptakas*, mad with desire of battle, with thy sons in their midst, and all desirous of slaying Krishna and Arjuna, protected the left side (of the Kaurava army).[14] On their left, the Kāmvojas, the Cakas, and the Yavanas, with cars and horse and foot, at the command of the Suta's son, stood, challenging Arjuna and the mighty Keçava.[15] In the centre, at the head of that host, stood Karna, clad in armour, with beatiful coat of mail and adorned with *Angadas* and garlands, for protecting that point.[16] Supported by his own angry sons, that foremost of all wielders of weapons, that hero, shone resplendent at the head of the army as he drew his bow repeatedly.[17] The mighty-armed Dusçāsana, possessed of the effulgence of the Sun or fire, with twany eyes and handsome features, riding on the neck of a huge elephant, surrounded by many troops, and stationed at the rear of the army, gradually approached for fight. Behind him came king Duryodhana himself, O monarch, protected by his uterine

brothers riding on beautiful steeds and cased in beautiful mail.[18-19] Protected by the united Madrakas and the Kekayas of exceeding energy, the king, O monarch, looked resplendent like Him of a hundred sacrifices when surrounded by the celestials.[20] Aswatthāman and the other foremost of mighty car-warriors, and many ever-infuriate elephants shedding temporal secretions like the very clouds and ridden by brave *Mlecchas*, followed behind that car force.[21] Decked with triumphal standards and blazing weapons, those huge creatures, ridden by warriors skilled in fighting from their backs, looked beautiful like hills overgrown with trees.[22] Many thousands of brave and unreturning warriors, armed with axes and swords, became the foot-guards of those elephants.[23] Gorgeously decked with horsemen and car-warriors and elephants, that foremost of arrays looked exceedingly beautiful like the array of the celestials or of the *Asuras*.[24] That great array, formed according to the scheme of Vrihaspati by its commander well-versed in ways of battle, seemed to dance (as it advanced) and struck terror into the hearts of foes.[25] Like ever-appearing clouds in the season of rains, foot-soldiers and horsemen and car-warriors and elephants, longing for battle, began to issue from the wings and further wings of that array.[26] Then king Yudhishthira, beholding Karna at the head of the (hostile) army, addressed Dhananjaya, that slayer of foes, that one hero in the world, and said these words :[27]—Behold, O Arjuna, the mighty array formed by Karna in battle! The hostile force looks resplendent with its wings and further wings![28] At sight of this vast hostile force, let such measures be adopted that it may not vanquish us![29]—Thus addressed by the king, Arjuna replied with joined hands,—Everything will be done as thou sayest. Nothing will be otherwise![30] I will, O Bhārata, do that by which the destruction of the enemy may be compassed! By slaying their foremost of warriors, I will achieve their destruction![31]—

"'Yudhishthira said,—With that view, do thou proceed against the son of Rādhā, and let Bhimasena proceed against Suyodhana, Nakula against Vrishasena, Sahadeva, against the son of Suvala, Catānika against Duçcāsana, that bull

amongst the Cinis, viz., Sātyaki, against the son of Hridika, and Pāndya against the son of Drona! I myself will fight with Kripa.[33-38] Let the sons of Draupadi, with Cikhandin amongst them, proceed against the rest of the Dhārtarāshtras. Let the other warriors of our army encounter our other foes![34]—'

"Sanjaya continued,—'Thus addressed by Yudhishthira the just, Dhananjaya said,—So be it!—and ordered his troops (to do the needful) and himself proceeded to the head of the army.[35] That car for which the Leader of the universe, viz., Agni, who derives his effulgence from Brāhman, became the steeds, that car which was known amongst the gods as belonging to Brāhman because it sprang first from Brahman himself,[36] that car which in days of old had successively borne Brahman and Içāna and Indra and Varuna one after another, riding on that primeval car, Keçava and Arjuna now proceeded to battle.[37] Beholding that advancing car of wonderful aspect, Calya once more said unto Adhiratha's son, that warrior of great energy in battle, these words:[38]—Yonder comes that car having white steeds yoked unto it and owning Krishna for its driver, that vehicle incapable of being resisted by all the troops, like the inevitable fruit of work![*] There comes the son of Kunti, slaughtering his foes along the way,—he, that is, about whom thou hadst been enquiring![39] Since tremendous is the uproar that is being heard, deep as the roar of the clouds, it is, without doubt, those high-souled ones, viz., Vāsudeva and Dhananjaya![40] Yonder ascends a cloud of dust that overspreads the welkin like a canopy! The whole Earth, O Karna, seems to tremble, cut deep by the circumference of Arjuna's wheels![41] These violent winds are blowing on both sides of thy army! These carnivorous creatures are yelling aloud, and these animals are uttering fearful cries![42] Behold, O Karna, the terrible and portentuous *Ketu* of vapoury form, making the hair to stand on end, hath appeared, covering the Sun![†43] Behold, diverse kinds of animals, all around in large

* Work must be followed by fruit.—T.

† The malignant planet know by that name.—T.

packs, and many mighty wolves and tigers, are looking at the Sun![44] Behold those terrible *Kankas* and those vultures, assembled together in thousands, sitting with faces towards one another, in seeming discourse![45] Those colored yak-tails attached to thy great car are waving unquietly![*] Thy standard also is trembling![46] Behold, these thy beautiful steeds, of huge limbs, and great speed resembling that of soaring birds, are also quivering![47] From these portents, it is certain that kings, in hundreds and thousands, O Karna, deprived of life, will lie down on the ground for eternal sleep![48] The loud uproar of conchs, making the hair to stand on end, is being heard! The sound also of drums and cymbals, O son of Rādhā, is being heard on all sides,[49] as also the whizz of diverse kinds of arrows, and the din made by cars and steeds and men! Listen also, O Karna, to the loud twang produced by the bow-strings of high-souled warriors![50] Behold, O Karna, those banners of Arjuna, that are equipt with rows of bells, and decked with golden moons and stars! Made by skilful artists out of cloths embroidered with gold and of diverse hues, they are blazing with resplendence on Arjuna's car as they are shaken by the wind, like flashes of lightning in a mass of clouds![51-53] Behold those (other) banners producing sharp sounds as they wave in the air! Those car-warriors of the high-souled Pānchālas with flag-decked standards on their vehicles, are looking resplendent, O Karna, like the very gods on their celestial cars![53] Behold the heroic son of Kunti, the unvanquished Vibhatsu, with that foremost of apes on his standard, advancing for the destruction of the foe![54] There, on the top of Pārtha's standard, is to be seen that terrible ape, that enhancer of the fears of foes, attracting the gaze (of warriors) from every side![55] The discus, the mace, the bow called *Çārnga* and the conch (called *Pānchajannya*) of the intelligent Krishna, as also his gem *Kaustubha*, look exceedingly beautiful in him![56] The wielder of *Çārnga* and the mace, viz., Vāsudeva, of great energy, cometh, urging those white steeds endued with the fleetness of the wind![57] Yonder twangs *Gāndiva*, drawn by Savya-

* Another reading is, "are blazing."—T.

sāchin! Those wheeled shafts, sped by that strong-armed hero, are destroying his enemies![58] The Earth is strewn with the heads of unretreating kings, with faces beautiful as the moon at full, and decked with large and expansive eyes of coppery hue![59] There the arms, looking like spiked maces, with weapons in grasp, and smeared with excellent perfumes, of warriors delighting in battle and contending with uplifted weapons, are falling![60] Steeds with eyes, tongues, and entrails drawn out, along with their riders, are falling and fallen and deprived of life lie prostrate on the Earth![61] Those lifeless elephants, huge as mountain summits, torn, mangled, and pierced by Pārtha, are falling down like veritable hills![62] Those cars, looking like the changeful forms of vapour in the sky, with their royal riders slain, are falling down like the celestial cars of the denizens of heaven upon the exhaustion of the latters' merits![63] Behold, the army is exceedingly agitated by the diadem-decked Arjuna, like herds of countless cattle by a maned lion![64] There the Pāndava heroes, advancing for the attack, are slaying kings and large numbers of elephants and steeds and car-warriors and foot-soldiers of thy army engaged in battle![65] There, Pārtha, shrouded (by friends and foes and weapons and dust) is not to be seen, like the Sun shrouded by clouds! Only the top of his standard may be seen and the twang of his bowstring may be heard![66] Thou art sure, O Karna, to behold today that hero of white steeds and with Krishna for his driver, engaged in slaughtering his foes in battle! Thou art sure of beholding him about whom thou hadst been enquiring![67] Today, O Karna, thou art sure to behold those two tigers among men, both of red eyes, both chastisers of foes, viz., Vāsudeva and Arjuna, stationed on the same car![68] If, O son of Rādhā, thou succeedest in slaying him that hath Keçava for his driver and *Gāndivā* for his bow, then thou shalt be our king![69] Challenged by the *Samsaptakas*, Pārtha now proceedeth against them! That mighty warrior is engaged in making a great slaughter of his foes in battle![70]—Unto the ruler of the Madras who was saying so, Karna, in rage, said,—Behold, Pārtha is assailed on all sides by the angry *Samsaptakas*![71] Like the Sun shrouded by the

clouds, Pārtha is no longer visible! Plunged into that ocean of warriors, O Calya, Arjuna is sure to perish![72]—

"'Calya said,—Who is there that would slay Varuna with water, or quench fire with fuel? Who is there that would seize the wind, or drink off the ocean?[73] I regard the act of afflicting Pārtha to be even such! Arjuna is incapable of being vanquished in battle by the very gods and the *Asuras* united together and having Indra himself at their head?[74] Or, suffer thyself to be gratified, and be of easy mind, having said those words (about thy capacity to slay Pārtha)! Pārtha cannot be conquered in battle! Accomplish some other purpose thou mayst have in thy mind.[75] He that would uplift this Earth on his two arms, or burn all creatures in wrath, or hurl the gods from heaven, may vanquish Arjuna in battle![76] Behold that other heroic son of Kunti, viz., Bhima, who is never fatigued with exertion, blazing with resplendence, mighty-armed, and standing like another Meru![77] With wrath ever kindled, and longing for revenge, Bhima of great energy stands there, desirous of victory in battle, and remembering all his injuries![78] There that foremost of virtuous men, viz., king Yudhisthira the just, that subjugator of hostile towns, stands, difficult of being resisted by foes in battle![79] There stand those two tigers among men, the twin Açwins, the two uterine brothers Nakula and Sahadeva, both invincible in battle![80] Yonder may be seen the five sons of Krishnā, that have the features of Pānchāla princes! All of them, equal to Arjuna in battle, are standing, desirous of fight![81] There the sons of Drupada, headed by Dhrishtadyumna, swelling with pride and energy,—heroes endued with great energy,—have taken up their stand![82] There, that foremost one among the Sātwatas, viz., Sātyaki, irresistible like Indra, advanceth against us, from desire of fight, like the Destroyer himself in wrath before our eyes![83]—While those two lions among men were thus addressing each other, the two armies mingled fiercely in battle, like the currents of Gangā and Yamunā.'"[84]

Section XLVII.

"Dhritarāshtra said,—When the two armies, duly arrayed, thus mingled with each other for battle, O Sanjaya, how did Pārtha assail the *Samsaptakas*, and how Karna, the Pāndavas?[1] Tell me the incidents of the battle in detail, for thou art skilled in narration! Listening to the accounts of the prowess of heroes in battle, I am never satiated![2]

"Sanjaya said,—'Observing the vast hostile force stationed in that manner, Arjuna arrayed his troops in proper form, in consequence of the evil policy of thy son.[3] The vast Pāndava force then, teeming with horsemen and elephants and foot-soldiers and cars, and headed by Dhrishtadyumna, looked exceedingly magnificient.[4] With his steeds white as pigeons, the son of Prishata, equal in splendour to the Sun or the Moon, armed with bow, looked resplendent like Death himself in embodied form.[5] The sons of Draupadi, desirous of battle, stood by the side of Pārshata. They were clad in excellent coats of mail, and armed with excellent weapons, and all of them were endued with the prowess of tigers. Possessed of effulgent bodies, they followed their maternal uncle like the stars appearing with the Moon.[6] Beholding the *Samsaptakas* standing in array, Arjuna, with wrath excited, rushed against them, drawing his bow *Gāndiva*.[7] The *Samsaptakas* then, desirous of slaying Arjuna, rushed against Pārtha, firmly resolved on victory, and making death their goal.[8] That brave host of heroes, teeming with men, steeds, infuriate elephants, and cars, began very quickly to afflict Arjuna.[9] Their encounter with Kiritin became exceedingly furious. That encounter resembled the one that took place between Arjuna and the Nivātakavachas as we have heard.[10] Pārtha cut off cars and steeds and standards and elephants and foot-soldiers engaged in fight, and shafts and bows and swords and discs and battle-axes, and uplifted arms with weapons in grasp, and the heads also of foes, by thousands upon thousands.[11-12] The *Samsaptakas*, regarding the car of Pārtha sunk in that deep vortex of warriors, uttered loud roars.[13] Pārtha, however, slaying all his foes in front, slew those that stood further

off, and then those that were on his right and his back, like Rudra himself in rage slaughtering all created things endued with life.[14] The encounter that took place between the Pānchālas, the Chedis, and the Srinjayas, with thy troops, was exceedingly fierce.[15] Kripa, and Kritavarman, and Cakuni the son of Suvala,—those heroes difficult of defeat in battle,—accompanied by troops that were all cheerful, themselves filled with rage, and capable of smiting down thick ranks of cars, fought with the Koçalas, the Kāçis, the Matsyas, the Kārushas, the Kaikayas, and the Curasenas, all of whom were possessed of great courage.[16-17] That battle, fraught with great slaughter, and destructive of body, life, and sins, became conducive to fame, heaven, and virtue, in respect of the Kshatriya, the Vaiçya, and the Cudra heroes that engaged in it.[18] Meanwhile the Kuru king Duryodhana, with his brothers, O bull of Bharata's race, and supported by many Kuru heroes and many mighty Madraka car-warriors, protected Karna while the latter was engaged in battle with the Pāndavas, the Pānchālas, the Chedis, and Sātyaki.[19-20] Destroying that vast division with his sharp arrows, and causing many foremost of car-warriors, Karna succeeded in afflicting Yudhishthira.[21] Cutting off the armour, the weapons, and the bodies of thousands of foes and slaying his foes by thousands, and sending them to heaven and making them earn great fame, Karna caused his friends great joy.[22] Thus, O sire, that battle, destructive of men, steeds, and cars, between the Kurus and the Srinjayas, resembled the battle between the gods and the *Asuras* of old.'"[23]

Section XLVIII.

"Dhritarāshtra said,—Tell me, O Sanjaya, how Karna, having caused a great slaughter after penetrating into the midst of the Pāndava troops, struck and afflicted king Yudhishthira.[1] Who were those foremost of heroes among the Pārthas that resisted Karna? Who were they whom Karna crushed before the son of Adhiratha could succeed in afflicting Yudhishthira?"[2]

"Sanjaya said,—'Beholding the Pārthas headed by Dhrishtadyumna stationed for battle, that crusher of foes, viz., Karna,

rushed impetuously against the Pānchālas.[3] Like swans rushing towards the sea, the Pānchālas, longing for victory, rushed as quickly against that high-souled warrior advancing to the encounter.[4] Then the blare of thousands of conchs, as if piercing the heart by its shrillness, arose from both hosts, and the fierce peal also of thousands of drums.[5] The sound also of diverse musical instruments and the noise made by elephants and steeds and cars, and the leonine shouts of heroes, that arose there, became exceedingly awful.[6] It seemed that the whole Earth with her mountains and trees and oceans, the entire welkin covered with wind-tossed clouds, and the whole firmament with the Sun, the Moon, and the stars, trembled with that sound.[7] Even such all creatures regarded that noise to be and became agitated. Those amongst them that were endued with little strength fell dead.[8] Then Karna, excited with great wrath, quickly invoking his weapons, began to smite the Pāndava army like Maghavat smiting the army of the *Asuras*.[9] Penetrating then into the Pāndava host and shooting his arrows, Karna slew seven and seventy foremost of warriors among the Prabhadrakas.[10] Then that foremost of car-warriors with five and twenty sharp shafts equipt with goodly wings slew five and twenty Pānchālas.[11] With many cloth-yard shafts equipt with wings of gold and capable of piercing the bodies of all foes, that hero slew the Chedis by hundreds and thousands.[12] While he was employed in achieving those superhuman feats in battle, large throngs of Pānchāla cars, O king, quickly surrounded him on all sides.[13] Aiming then, O Bhārata, five irresistible shafts, Karna, otherwise called Vaikartana or Vrisha, slew five Pānchāla warriors.[14] The five Pānchālas, O Bhārata, that he slew in that battle were Bhānudeva and Chitrasena and Senāvindu and Tapana and Curasena.[15] While the Pānchāla heroes were thus being slaughtered with arrows in that great battle, loud cries of *Oh* and *Alas* arose from among the Pānchāla host.[16] Then ten car-warriors among the Pānchālas, O monarch, surrounded Karna. Them too, Karna speedily slew with his shafts.[17] The two protectors of Karna's car-wheels, viz., his two invincible sons, O sire, that were named Sushena and Satyasena, began to fight, reckless of

their very lives.[18] The eldest son of Karna, viz., the mighty car-warrior Vrishasena, himself protected his father's rear.[19] Then Dhrishtadyumna, and Sātyaki, and the five sons of Draupadī, and Vrikodara, and Janamejaya, and Cikhandin, and many foremost warriors among the Prabhadrakas,[20] and many amongst the Chedis, the Kaikayas, and the Pānchālas, the twins (Nakula and Sahadeva), and the Matsyas, all clad in mail, rushed fiercely upon Rādhā's son skilled in smiting, from desire of slaying him.[21] Pouring upon him diverse kinds of weapons and thick showers of arrows, they began to afflict him, like the clouds afflicting the mountain-breast in the season of rains.[22] Desirous of rescuing their father, the sons of Karna, all of whom were effectual smiters, and many other heroes, O king, of thy army, resisted those (Pāndava) heroes.[23] Sushena, cutting off with a broad-headed arrow the bow of Bhimasena, pierced Bhima himself with seven cloth-yard shafts in the chest, and uttered a loud roar.[24] Then Vrikodara of terrible prowess, taking up another tough bow and stringing it quickly, cut aff Sushena's bow.[25] Excited with rage and as if dancing (on his car), he quickly pierced Sushena himself with ten arrows, and then pierced Karna, within the twinkling of an eye, with seventy sharp shafts.[26] With ten other shafts, Bhima then felled Bhānusena, another son of Karna, with his steeds, driver, weapons, and standard, in the very sight of the latter's friends.[27] The sightly head of that youth, graced with a face as beautiful as the Moon, cut off with a razor-headed arrow, looked like a lotus plucked from its stalk.[28] Having slain Karna's son, Bhima began to afflict thy troops once more. Cuting off the bows then of Kripa and Hridikā's son, he began to afflict those two also.[29] Piercing Dusçāsana with three arrows made wholly of iron, and Cakuni with six, he deprived both Uluka and (his brother) Patatri of their cars.[30] Addressing Sushena next in these words, viz.,—*Thou art slain!* —Bhima took up an arrow. Karna, however, cut off that arrow and struck Bhima himself with three shafts.[31] Then Bhima took up another straight arrow of great impetuosity and sped it at Sushena. But Vrisha cut that arrow also.[32] Then Karna, desirous of rescuing his son, and wishing to make

an end of the cruel Bhimasena, struck the latter with three and seventy fierce arrows.[33] Then Sushena, taking up an excellent bow capable of bearing a great strain, pierced Nakula with five arrows in the arms and the chest.[34] Nakula, then, piercing his antagonist with twenty strong shafts capable of bearing a great strain, uttered a loud roar and inspired Karna with fright.[35] The mighty car-warrior Sushena, however, O king, piercing Nakula with ten shafts, quickly cut off the latter's bow with a razor-headed arrow.[36] Then Nakula, insensate with rage, took up another bow, and resisted Sushena in that battle with nine shafts.[37] That slayer of hostile heroes, O king, shrouding all the quarters with showers of arrows, slew Sushena's driver, and piercing Sushena himself again with three shafts, and then with three other broad-headed arrows, cut off his bow of great strength into three fragments.[38] Sushena also, deprived of his senses in rage, took up another bow and pierced Nakula with sixty arrows and Sahadeva with seven.[39] The battle raged fiercely, like that of the gods and the *Asuras*, between those heroes striking one another.[40] Sātyaki, slaying the driver of Vrishasena with three arrows, cut off the latter's bow with a broad-headed shaft and struck his steeds with seven arrows.[41] Crushing his standard then with another arrow, he struck Vrishasena himself with three arrows in the chest. Thus struck, Vrishasena became senseless on his car, but within the twinkling of an eye, stood up again.[42] Deprived of his driver and steeds and car and standard by Yuyudhāna, Vrishasena then, armed with sword and shield, rushed against Yuyudhāna from desire of slaying him.[43] Sātyaki, however, as his antagonist rushed towards him, struck at his sword and shield with ten arrows equipt with heads like a boar's ear.[44] Then Duṣçāsana, beholding Vrishasena made carless and weaponless, quickly caused him to ascend his own car, and bearing him away from the spot, caused him to ride another vehicle.[45] The mighty car-warrior Vrishasena then, riding on another vehicle, pierced the five sons of Draupadi with seventy and Yuyudhāna with five,[46] and Bhimasena with four and sixty, and Sahadeva with five, and Nakula with thirty, and Catānika with seven arrows,[47] and

Cikhandin with ten, and king Yudhishthira with a hundred. These and many other foremost of heroes, O king, all inspired with desire of victory,[48] that great bowman, viz., the son of Karna, O monarch, continued to afflict with his shafts. Then, in that battle, the invincible Vrishasena continued to protect the rear of Karna.[49] The grandson of Cini, having made Dusçāsana driverless and steedless and carless by means of nine times nine arrows made wholly of iron, struck Dusçāsana himself with ten shafts in the forehead.[50] The Kuru prince then, riding on another car that was duly equipt (with every necessary implement), once more began to fight with the Pāndavas, from within the division of Karna.[51] Then Dhrishtadyumna pierced Karna with ten arrows, and the sons of Draupadi pierced him with three and seventy, and Yuyudhāna with seven.[52] And Bhimasena pierced him with four and sixty arrows, and Sahadeva with seven. And Nakula pierced him with thirty arrows, and Catānika with seven. And the heroic Cikhandin pierced him with ten, and king Yudhishthira with a hundred.[53] These and other foremost of men, O monarch, all inspired with desire of victory, began to grind that great bowman, viz., the Suta's son, in that dreadful battle.[54] That chastiser of foes, viz., the Suta's son of great heroism, performing quick evolutions with his car, pierced every one of those warriors with ten arrows.[55] We then, O king, witnessed the lightness of hand displayed by the high-souled Karna and the energy of his weapons. Indeed, what we saw appeared to be highly wonderful.[56] People could not notice when he took up his arrows, when he aimed them, and when he let them off They only beheld his enemies dying fast in consequence of his wrath.[57] The sky, the firmament, the Earth, and all the quarters, seemed to be entirely shrouded with sharp arrows. The firmament looked resplendent as if covered with red clouds.[58] The valiant son of Rādhā, armed with the bow, and as if dancing (on his car), pierced each of his assailants with thrice as many arrows as each of them had pierced him with.[59] And once more piercing each of them, and his steeds, driver, car, and standard, with ten arrows, he uttered a loud roar. His assailants then gave him a way (through which he passed out).[60]

Having crushed those mighty bowmen with showers of arrows, the son of Rādhā, that crusher of foes, then penetrated, unresisted, into the midst of the division commanded the Pāndava king.[61] Having destroyed thirty cars of the unreturning Chedis, the son of Rādhā struck Yudhishthira with many sharp arrows.[62] Then many Pāndava warriors, O king, with Cikhandin and Sātyaki, desirous of rescuing the king from the son of Rādhā, surrounded the former.[63] Similarly all the brave and mighty bowmen of thy army resolutely protected the irresistible Karna in that battle.[64] The noise of diverse musical instruments arose then, O king, and the leonine shouts of brave warriors rent the sky.[65] And the Kurus and the Pāndavas once more fearlessly encountered each other, the former headed by the Suta's son and the latter by Yudhishthira.'"[66]

Section XLIX.

"Sanjaya said,—'Piercing through the Pāndava host, Karna, surrounded by thousands of cars and elephants and steeds and foot soldiers, rushed towards king Yudhishthira the just.[1] Cutting off with hundreds of fierce shafts the thousands of weapons sped at him by his foes, Vrisha fearlessly pierced through that host.[2] Indeed, the Suta's son cut off the heads, the arms, and the thighs of his enemies, who, deprived of life, fell down on the Earth. Others, finding their divisions broken, fled away.[3] The Drāvida, the Andhaka, and the Nishāda foot-soldiers, urged on by Sātyaki, once more rushed towards Karna in that battle, from desire of slaying him.[4] Deprived of arms and head-gears, and slain by Karna with his shafts, they fell down simultaneously on the Earth, like a forest of *Cāla* trees cut down (with the axe).[5] Thus hundreds, thousands, and ten thousands of combatants, deprived of life and filling the whole welkin with their fame, fell down with their bodies on the Earth.[6] The Pāndus and the Pānchālas obstructed Karna, otherwise called Vaikartana, who careered wrathfully in battle like the Destroyer himself, even as people seek to obstruct a disease with incantations and drugs.[7] Crushing all those assailants, Karna once more rushed towards Yudhishthira, like

an irresistible disease unchecked by incantations and drugs and (propitiatory) rites.[8] At last checked by the Pāndus, the Pānchālas, and the Kekayas, all of whom were desirous of rescuing the king, Karna could not succeed in passing them over like Death that is unable to vanquish persons conversant with *Brahma*.[9] Then Yudhishthira, with eyes red in wrath, addressed Karna, that slayer of hostile heroes, who was held in check at a litte distance from him, and said these words:[10]—O Karna, O Karna, O thou of vain sight, O son of a Suta, listen to my words! Thou always challengest the active Phālguna in battle![11] Obedient to the counsels of Dhritarāshtra's son, thou always seekest to oppose us! Mustering thy great prowess, show thou today all thy might, all thy energy, and all the hatred thou bearest towards the sons of Pāndu![12] Today, in dreadful encounter, I will purge thee of thy desire for battle![13] —Having said these words, the son of Pāndu, O king, pierced Karna with ten shafts made entirely of iron and equipt with wings of gold.[14] That chastiser of foes, and great bowman, viz., the Suta's son, O Bhārata, pierced Yudhishthira, with the greatest care, in return, with ten arrows equipt with heads like the calf's tooth.[15] Thus pierced by the Suta's son in contempt, O sire, the mighty-armed Yudhishthira blazed up with wrath like a fire upon receiving butter.[16] Bending his formidable bow decked with gold, the son of Pāndu placed on his bowstring a whetted arrow capable of piercing the very hills.[17] Drawing the bow to its fullest stretch, the king quickly sped that arrow, fatal as the rod of the Destroyer, from desire of slaying the Suta's son.[18] Sped by the king endued with great might, that arrow whose whizz resembled the noise of the thunder, suddenly pierced Karna, that mighty car-warrior, on his left side.[19] Deeply afflicted by the violence of that stroke, the mighty-armed Karna, with weakened limbs, fell into a swoon on his car, his bow dropping from his hand.[20] Beholding Karna in that plight, the vast Dhārtarāshtra host uttered cries of *Oh* and *Alas*, and the faces of all the combatants became colorless.[21] Beholding the prowess of their king, amongst the Pandavas, on the other hand, O monarch, leonine roars and shouts and confused cries of joy arose.[22]

The son of Rādhā, however, of cruel prowess, recovering his senses soon enough, set his heart on the destruction of Yudhishthira.[23] Drawing his formidable bow called *Vijaya* that was decked with gold, the Suta's son of immeasurable soul began to resist the son of Pāndu with his sharp shafts.[24] With a couple of razor-headed arrows he slew in that encounter Chandradeva and Dandadhāra, the two Pānchāla princes, that protected the two car wheels of the high-souled Yudhishthira.[25] Each of those heroes, standing by the side of Yudhishthira's car, had looked resplendent like the constellation *Punarvasu* by the side of the Moon.[26] Yudhishthira, however, once more pierced Karna with thirty arrows. And he struck Sushena and Satyasena, each with three arrows.[27] And he pierced every one of the protectors of Karna with three straight arrows.[28] The son of Adhiratha then, laughing and shaking his bow, inflicted a cutting wound on the king's body with a broad-headed arrow, and again pierced him with sixty arrows and then uttered a loud shout.[29] Then many foremost heroes amongst the Pāndavas, desirous of rescuing the king, rushed in wrath towards Karna and began to grind him with their arrows.[30] Sātyaki and Chekitāna and Yuyutsu and Cikhandin and the sons of Draupadi, and the Prabhadrakas,[31] and the twins (Nakula and Sahadeva) and Bhimasena and Ciçupāla and the Kārushas, the Matsyas, the Curas, the Kaikayas, the Kāçis, and the Koçalas,[32] all these brave heroes, endued with great activity, assailed Vasushena. The Pānchāla prince Janamejaya then pierced Karna with many arrows.[33] The Pāndava heroes, armed with diverse kinds of arrows* and diverse weapons, and accompanied by cars and elephants and steeds, rushing towards Karna, encompassed him on all sides, from desire of slaying him.[34-35] Thus assailed on all sides by the foremost of Pāndava warriors, Karna invoked into existence the *Brāhma* weapon and filled all the points of the compass with arrows.[36] The heroic Karna then, like unto a blazing fire having shafts for its scorching flame, careered in battle, burning that forest of

* I do not render the names of the several kinds of arrows mentioned here as those names have in several instances been rendered before.—T.

Pāndava troops.[37] The high-souled Karna, that great bowman, aiming some mighty weapons, and laughing the while, cut off the bow of that foremost of men, viz., Yudhishthira.[38] Then aiming ninety straight arrows within the twinkling of an eye, Karna cut off, with those sharp shafts, the armour of his antagonist.[39] That armour, decked with gold and set with gems, looked beautiful, as it fell down, like a wind-tossed cloud penetrated by the rays of the Sun.[40] Indeed, that armour, adorned with costly brilliants, fallen off from the body of that foremost of men, looked beautiful like the firmament in the night, bespangled with stars.[41] His armour cut off with those arrows, the son of Prithā, covered with blood, wrathfully hurled at the son of Adhiratha a dart made wholly of iron.[42] Karna, however, cut (into pieces) that blazing dart, as it coursed through the welkin, with seven shafts. That dart, thus cut off with those shafts of that great bowman, fell down on the Earth.[43] Then Yudhishthira, striking Karna with four lances in his two arms and forehead and chest, repeatedly uttered loud shouts.[44] Thereupon blood spouted forth from the wounds of Karna, and the latter, filled with rage and breathing like a snake, cut off his antagonist's standard and pierced the Pāndava himself with three broad-headed arrows.[45] And he also cut off the couple of quivers (that is foe had) and the car (he rode) into minute fragments. Thereupon the king, riding on another car unto which were yoked those steeds, white as ivory and having black hair on their tails, that used to bear him (to battle), turned his face and began to fly. Thus did Yudhishthira begin to retreat. His *Pārshni* driver had been slain.[46-47] He became exceedingly cheerless and unable to stay before Karna. The son of Rādhā then, pursuing Yudhishthira the son of Pāndu,[48] cleansed himself by touching him in the shoulder with his own fair hand (the palm of which was) graced with the auspicious signs of the thunder-bolt, the umbrella, the hook, the fish, the flag, the tortoise, and the conch-shell, and desired to seize him by force. He then remembered the words of Kunti.[49-50] Then Calya addressed him and said,—Do not, O Karna, seize this best of kings! As soon as thou seizest him, he will reduce both thee and me to ashes.[51]—

Then Karna, O king, laughing in mockery, addressed the son of Pāndu and thus spoke unto him disparagingly :—How, indeed, born though thou art in a noble race, and observant though thou art of Kshatriya duties,[52] wouldst thou leave the battle in fear, desiring to save thy life? I think that thou art not well-acquainted with the duties of Kshatriyas![53] Endued with *Brahma* force, thou art, indeed, devoted to the study of the *Vedas* and the performance of sacrificial rites! Do not, O son of Kunti, fight again, and do not again approach brave warriors![54] Do not use harsh language towards heroes and do not come to great battles! Thou mayst use such words, O sire, towards others, but thou shouldst never address persons like us in that way![55] By using such words towards persons like us, thou wouldst in battle meet with this and other kinds of behaviour! Go back to thy quarters, O son of Kunti, or thither where those two, viz., Keçava and Arjuna, are![56] Indeed, O king, Karna will never slay one like thee!—Having said these words unto the son of Prithā, the mighty Karna, setting Yudhishthira free,[57] began to slaughter the Pāndava host like the wielder of the thunder-bolt slaughtering the *Asura* host. That ruler of men, (viz., Yudhishthira,) then, O king, quickly fled away.[58] Beholding the king flying away, the Chedis, the Pāndavas, the Pānchālas, and the mighty car-warrior Sātyaki, all followed that monarch of unfading glory.[59] And the sons of Draupadi, and the Curas, and the twin sons of Mādri by Pāndu, also followed the king. Beholding the division of Yudishthira retreating, the heroic Karna became highly glad with all the Kurus and began to pursue the retreating force. The din of kettle-drums and conchs and cymbals and bows,[60-61] and leonine shouts, arose from among the Dhārtarāshtra troops. Meanwhile Yudhishthira, O thou of Kuru's race, quickly riding on the car of Crutakirti, began to behold the prowess of Karna. Then king Yudhishthira the just, seeing his troops fast slaughtered,[62-63] became filled with rage, and addressing his warriors, commanded them, saying,—Slay these enemies! Why are ye inactive?—Then the mighty car-warriors of the Pāndavas, headed by Bhimasena, thus commanded by the king, all rushed against thy sons. The shouts

then, O Bhārata, of the warriors (of both hosts), and the noise made by cars and elephants and steeds and foot-soldiers, and the clash of weapons, became tremendous.—*Exert, Strike, Face the foe,*[64-66]—were the words that the combatants addressed to one another as they began to slay one another in that dreadful battle. And in consequence of the showers of shafts shot by them, a shadow as that of the clouds seemed to spread over the field.[67] And in consequence of those rulers of men, covered with arrows, striking one another, they became divested of banners and standards and umbrellas and steeds and drivers and weapons in that battle.[68] Indeed, those lords of Earth, deprived of life and limbs, fell down on the Earth. Looking like mountain summits in consequence of their uneven backs, huge elephants,[69] with their riders, deprived of life, fell down like mountains riven by thunder. Thousands of steeds, with their armour, equipments, and adornments all torn and broken and displaced, fell down, along with their heroic riders, deprived of life. Car-warriors with weapons loosened from their grasp, and deprived by (hostile) car-warriors of cars and life, and large bands of foot-soldiers, slain by hostile heroes in that dreadful clash, fell down in thousands. The Earth became covered with the heads of heroic combatants intoxicated with battle,—heads, that is, that were adorned with large and expansive eyes of coppery hue and faces as beautiful as the lotus or the moon. And people heard noises as loud in the sky as on the surface of the Earth,[70-73] in consequence of the sound of music and song proceeding from large bands of *Apsaras* on their celestial cars, with which those bands of heavenly chorristers continually greeted the newly-arrived heroes slain in hundreds and thousands by brave enemies on Earth, and with which, placing them on celestial cars, they repaired on those vehicles (towards the region of Indra). Witnessing with their own eyes those wonderful sights, and actuated by the desire of going to heaven,[74-75] heroes, with cheerful hearts, speedily slew one another. Car-warriors fought beautifully with car-warriors in that battle,[76] and foot-soldiers with foot-soldiers, and elephants with elephants, and steeds with steeds. Indeed, when that battle, destructive of elephants and steeds and men, raged

in this way,[77] the field became covered with the dust raised by the troops. Then enemies slew enemies, and friends slew friends. The combatants dragged one another by their locks, bit one another with their teeth, tore one another with their nails,[78] and struck one another with clenched fists, and fought one another with bare arms in that fierce battle destructive of both life and sins. Indeed, as that battle, fraught with carnage of elephants and steeds and men, raged on so fiercely,[79] a river of blood ran from the bodies of (slain) human beings and steeds and elephants. And that current carried away a large number of dead bodies of elephants and steeds and men.[80] Indeed, in that vast host teeming with men and steeds and elephants, that river formed by the blood of men and steeds and elephants and horsemen and elephant-men, became miry with flesh and exceedingly terrible.[81] And on that current, inspiring the timid with terror, floated the bodies of men and steeds and elephants. Impelled by the desire of victory, some combatants forded it and some remained on the other side.[82] And some plunged into its depths, and some sank in it and some rose above its surface as they swam through it. Smeared all over with blood, their armour and weapons and robes all became bloody.[83] Some bathed in it, and some drank the liquid, and some became strengthless, O bull of Bharata's race! Cars and steeds and men and elephants and weapons and ornaments,[84] and robes and armour, and combatants that were slain or about to be slain, and the Earth, the welkin, the firmament, and all the points of the compass, became red.[85] With the odor, the touch, the taste, and the exceedingly red sight of that blood and its rushing sound,[86] almost all the combatants, O Bhārata, became very cheerless. The Pāndava heroes then, headed by Bhimasena and Sātyaki, once more rushed impetuously against that army already beaten. Beholding the impetuosity of that rush of the Pāndava heroes to be irresistible,[87-88] the vast force of thy sons, O king, turned its back on the field. Indeed, that host of thine, teeming with cars and steeds and elephants and men no longer in compact array, with armour and coats of mail displaced and weapons and bows loosened from their grasp, fled away in all directions, whilst being agitated by

the enemy, even like a herd of elephants in the forest afflicted by lions.' "[89-90]

Section L.

"Sanjaya said,—'Beholding the Pāndava heroes rushing impetuously towards thy host, Duryodhana, O monarch, endeavoured to check the warriors of his army on all sides, O bull of Bharata's race. Although, however, thy son cried at the top of his voice, his flying troops, O king, still refused to stop.[1-2] Then one of the wings of the army and its further wing, and Cakuni the son of Suvala, and the Kauravas, well-armed, rushed against Bhimasena in that battle.[3] Karna also, beholding the Dhārtarāshtra force with all its kings flying away, addressed the ruler of the Madras, saying,—Proceed towards the car of Bhima![4]—Thus addressed by Karna, the ruler of the Madras began to urge those foremost of steeds, of the hue of swans, towards the spot where Vrikodara was.[5] Thus urged by Calya, that ornament of battle, those steeds approaching the car of Bhimasena, mingled in battle.[6] Meanwhile, Bhima, beholding Karna approach, became filled with rage, and set his heart on the destruction of Karna, O bull of Bharata's race.[7] Addressing the heroic Sātyaki and Dhrishtadyumna the son of Prishata, he said,—Do you two protect king Yudhishthira of virtuous soul! With difficulty he escaped from a situation of great peril before my very eyes![8] In my sight have the armour and robes of the king been cut off and torn, for Duryodhana's gratification, by Rādhā's son of wicked soul![9] I shall today reach the end of that woe, O son of Prishata! Today, either I shall slay Karna in battle, or he will slay me in dreadful battle! I tell thee truly![10] Today I make over the king to you as a sacred pledge! With cheerful hearts exert ye today for protecting the king![11]—Having said these words, the mighty-armed Bhima proceeded towards Adhiratha's son, making all the points of the compass resound with a loud leonine shout.[12] Beholding Bhima, that delighter in battle, advancing quickly, the puissant king of the Madras addressed the Suta's son in the following words.[13]

"'Calya said,—Behold, O Karna, the mighty-armed son of Pāndu, who is filled with rage! Without doubt, he is desirous of vomiting upon thee that wrath which he has cherished for many years![14] Never before did I see him assume such a form, no, not even when Abhimanyu was slain and the *Rākshasa* Ghatotkacha![15] Filled with wrath, the form he hath now assumed, endued with the splendour of the all-destroying fire at the end of the *Yuga*, is such that it seems he is capable of resisting the three worlds united together!—'[16]

"Sanjaya continued,—'While the ruler of the Madras was saying these words unto the son of Rādhā, Vrikodara, excited with rage, came upon Karna.[17] Beholding Bhima, that delighter in battle, approach him in that way, the son of Rādhā laughingly said unto Calya these words.[18]—The words that thou, O ruler of the Madras, hast today spoken to me regarding Bhima, O lord, are without doubt all true![19] This Vrikodara is brave and is a hero full of wrath! He is reckless in protecting his body, and in strength of limbs is superior to all![20] While leading a life of concealment in the city of Virāta, relying then on the mighty of his bare arms, for doing what was agreeable to Draupadi, he secretly slew Kichaka with all his relatives![21] Even he stands today at the head of battle, clad in mail and insensate with wrath! He is ready to engage in battle with the Destroyer armed with uplifted mace![22] This desire, however, hath been cherished through all my days, viz., that either I shall slay Arjuna or Arjuna will slay me![23] That desire of mine may be fulfilled today in consequence of my encounter with Bhima! If I slay Bhima or make him carless,[24] Pārtha may come against me. That will be well for me! Settle that without delay which thou thinkest to be suitable to the hour![25]—Hearing these words of Rādhā's son of immeasurable energy Calya replied, saying,[26]—O thou of mighty-arms, proceed against Bhimasena of great might! Having checked Bhimasena, thou mayst then obtain Phālguna![27] That which is thy purpose, that desire which for many long years thou hast cherished in thy heart, will be accomplished, O Karna! I tell thee the truth![28]—Thus addressed, Karna once more said unto Calya,—Either I shall slay Arjuna in

battle, or he will slay me! Setting thy heart on battle proceed to the spot where Vrikodara is!—'[29]

"Sanjaya continued,—'Then, O king, Calya speedily proceeded on that car to the spot where that great bowman, viz., Bhima, was engaged in routing thy army.[30] There rose then the blare of trumpets and the peal of drums, O monarch, when Bhima and Karna met.[31] The mighty Bhimasena, filled with rage, began to scatter thy troops difficult of defeat, with his sharp and polished shafts, to all sides.[32] That collision in battle, O monarch, between Karna and the son of Pāndu became, O king, fierce and awful, and the noise that arose was tremendous.[33] Beholding Bhima coming towards him, Karna, otherwise called Vaikartana or Vrisha, filled with rage, struck him with shafts in the centre of the chest.[34] And once more, Karna of immeasurable soul covered him with a shower of arrows. Thus pierced by the Suta's son, Bhima covered the former with winged arrows.[35] And he once more pierced Karna with nine straight and keen shafts. Then Karna, with a number of arrows, cut in twain Bhima's bow at the handle.[36] And after cutting off his bow, he pierced him once again in the centre of the chest with a shaft of great keenness and capable of penetrating every kind of armour.[37] Then Vrikodara, taking up another bow, O king, and knowing full well what the vital parts of the body are, pierced the Suta's son with many keen arrows.[38] Then Karna pierced him with five and twenty arrows, like a hunter striking a proud and infuriate elephant in the forest with a number of blazing brands.[39] His limbs mangled with those shafts, his eyes red with rage and the desire of revenge, the son of Pāndu, insensate with wrath, and impelled by the desire of slaying the Suta's son,[40] fixed on his bow an excellent shaft of great impetuosity, capable of bearing a great strain, and competent to pierce the very mountains.[41] Forcibly drawing the bowstring to his very ear, the son of the Wind-god, that great bowman, filled with wrath and desirous of making an end of Karna, sped that shaft.[42] Thus sped by the mighty Bhima, that shaft, making a noise loud as that of the thunder, pierced through Karna in that battle, like the thunder-bolt itself piercing through a moun-

tain.[43] Struck by Bhimasena, O perpetuator of Kuru's race, the Suta's son, that commander (of thy forces), sat down senseless on the terrace of his car.[44] The ruler of the Madras then, beholding the Suta's son deprived of his senses, bore that ornament of battle away on his car, from that fight.[45] Then after Karna's defeat, Bhimasena began to rout the vast Dhārtarāshtra host like Indra routing the *Dānavas*.'"[46]

SECTION LI.

"Dhritarāshthra said,—'Exceedingly difficult of accomplishment was that feat, O Sanjaya, which was achieved by Bhima who caused the mighty armed Karna himself to measure his length on the terrace of his car![1]—*There is only one person, viz., Karna, who will slay the Pāndavas along with the Srinjayas!*—Even this is what Duryodhana, O Suta, used very often to say unto me![2] Beholding, however, that son of Rādhā now defeated by Bhima in battle, what did my son Duryodhana next do?'[3]

"Sanjaya said,—'Beholding Rādhā's son of the Suta caste turned back from the fight in that great battle, thy son, O monarch, addressed his uterine brothers, saying,[4]—Go ye quickly, blessed be ye, and protect the son of Rādhā who is plunged into that fathomless ocean of calamity represented by the fear of Bhimasena![5]—Thus commanded by the king, those princes, excited with wrath and desirous of slaying Bhimasena, rushed towards him like insects towards a blazing fire.[6] They were Crutarvan and Durddhara and Krātha and Vivitsu and Vikata and Soma, and Nishangin and Kavachin and Pāçin and Nanda and Upanandaka,[7] and Duspradharsha and Suvāhu and Vātavega and Suvarchasas, and Dhanurgrāha and Durmada and Jalasandha and Cala and Saha.[8] Surrounded by a large car-force, those princes, endued with great energy and might, approached Bhimasena and encompassed him on all sides.[9] They sped at him from every side showers of arrows of diverse kinds. Thus afflicted by them, Bhima of great strength,[10] O king, quickly slew fifty foremost car-warriors with five hundred others, amongst those sons of thine that

advanced against him.[11] Filled with rage, Bhimasena then, O king, with a broad-headed arrow, struck off the head of Vivitsu, adorned with ear-rings and head-gear, and graced with a face resembling the full moon. Thus cut off, that prince fell down on the Earth.[12] Beholding that heroic brother of theirs slain, the (other) brothers there, O lord, rushed in that battle, from every side, upon Bhima of terrible prowess.[13] With two other broad-headed arrows then, Bhima of terrible prowess took the lives of two other sons of thine in that dreadful battle.[14] Those two, viz., Vikata and Saha, looking like a couple of celestial youths, O king, thereupon fell down on the Earth like a couple of trees uprooted by the tempest.[15] Then Bhima, without losing a moment, despatched Krātha to the abode of Yama, with a long arrow of keen point. Deprived of life, that prince fell down on the Earth.[16] Loud cries of woe then, O ruler of men, arose there when those heroic sons of thine, all great bowmen, were being thus slaughtered.[17] When those troops were once more agitated, the mighty Bhima, O monarch, then despatched Nanda and Upananda in that battle to Yama's abode.[18] Thereupon thy sons, exceedingly agitated and inspired with fear, fled away, seeing that Bhimasena in that battle behaved like the Destroyer himself at the end of the *Yuga*.[19] Beholding those sons of thine slain, the Suta's son, with a cheerless heart, once more urged his steeds of the hue of swans to that place where the son of Pāndu was.[20] Those steeds, O king, urged on by the ruler of the Madras, approached with great speed the car of Bhimasena and mingled in battle.[21] The collision, O monarch, that once more took place between Karna and the son of Pāndu in battle, became, O king, exceedingly fierce and awful and fraught with a loud din.[22] Beholding, O king, those two mighty car-wrariors close with each other, I became very curious to observe the course of that battle.[23] Then Bhima, boasting of his prowess in battle, covered Karna in that encounter, O king, with showers of winged shafts in the very sight of thy sons.[24] Then Karna, that warrior acquainted with the highest of weapons, filled with wrath, pierced Bhima with nine broad headed and straight arrows made entirely of iron.[25] Thereupon the mighty-armed

Bhima of terrible prowess, thus struck by Karna, pierced his assailant in return with seven shafts sped from his bowstring drawn to his ear.[26] Then Karna, O monarch, sighing like a snake of virulent poison, shrouded the son of Pāndu with a thick shower of arrows.[27] The mighty Bhima also, shrouding that mighty car-warrior with dense arrowy downpours in the very sight of the Kauravas, uttered a loud shout.[28] Then Karna, filled with rage, grasped his bow strongly and pierced Bhima with ten arrows whetted on stone and equipt with *Kanka* feathers.[29] With another broad-headed arrow of great sharpness, he also cut off Bhima's bow. Then the mighty-armed Bhima of great strength, taking up a terrible *Parigha*, twined round with hempen chords and decked with gold and resembling a second bludgeon of Death himself, and desiring to slay Karna outright, hurled it at him with a loud roar.[30-31] Karna; however, with a number of arrows resembling snakes of virulent poison, cut off into many fragments that spiked mace as it coursed towards him with the tremendous peal of thunder.[32] Then Bhima, that grinder of hostile troops, grasping his bow with greater strength, covered Karna with keen shafts.[33] The battle that took place between Karna and the son of Pāndu in that meeting, became awful for a moment, like that of a couple of huge lions desirous of slaying each other.[34] Then Karna, O king, drawing the bow with great force and stretching the string to his very ear, pierced Bhimasena with three arrows.[35] Deeply pierced by Karna, that great bowman and foremost of all persons endued with might then took up a terrible shaft capable of piercing through the body of his antagonist.[36] That shaft, cutting through Karna's armour and piercing through his body, passed out and entered the Earth like a snake into an anthill.[37] In consequence of the violence of that stroke, Karna felt great pain and became exceedingly agitated. Indeed, he trembled on his car like a mountain during an earthquake.[38] Then Karna, O king, filled with rage and the desire to retaliate, struck Bhima with five and twenty shafts, and then with many more.[39] With one arrow he then cut off Bhimasena's standard, and with another broad-headed arrow he despatched Bhima's driver to the presence of Yama.[40]

Next, quickly cutting off the bow of Pāndu's son with another winged arrow, Karna deprived Bhima of terrible feats of his car.[41] Deprived of his car, O chief of Bharata's race, the mighty-armed Bhima, who resembled the Wind-god (in prowess) took up a mace and jumped down from his excellent vehicle.[42] Indeed, jumping down from his car with great fury, Bhima began to slay thy troops, O king, like the wind destroying the clouds of autumn.[43] Suddenly the son of Pāndu, that scorcher of foes, filled with wrath, routed seven hundred elephants, O king, endued with tusks as large as plough-shafts, and all skilled in smiting hostile troops.[44] Possessed of great strength and a knowledge of what the vital parts of an elephant are, he struck them on their temples and frontal globes and eyes and the parts above their gums.[45] Thereupon those animals, inspired with fear, ran away. But urged again by their drivers, they surrounded Bhimasena once more, like the clouds covering the Sun.[46] Like Indra felling mountains with his thunder, Bhima with his mace prostrated those seven hundred elephants with their riders and weapons and standards.[47] That chastiser of foes, viz., the son of Kunti, next pressed down two and fifty elephants of great strength belonging to the son of Suvala.[48] Scorching thy army, the son of Pāndu then destroyed a century of foremost cars and several hundreds of foot-soldiers in that battle.[49] Scorched by the Sun as also by the high-souled Bhima, thy army began to shrink like a piece of leather spread over a fire.[50] Those troops of thine, O bull of Bharata's race, filled with anxiety through fear of Bhimasena, avoided Bhima in that battle and fled away in all directions.[51] Then five hundred car-warriors, cased in excellent mail, rushed towards Bhima with loud shouts, shooting thick showers of arrows on all sides.[52] Like Vishnu destroying the *Asuras*, Bhima destroyed with his mace all those brave warriors with their drivers and cars and banners and standards and weapons.[53] Then three thousand horsemen, despatched by Cakuni, respected by all brave men and armed with darts and swords and lances, rushed towards Bhima.[54] That slayer of foes, advancing impetuously towards them, and coursing in diverse tracks, slew them with his mace.[55] Loud sounds arose from among them while

they were being assailed by Bhima, like those that arise from among herd of elephants struck with large pieces of rocks.[56] Having slain those three thousand excellent horse of Suvala's son in that way, he rode upon another car, and filled with rage proceeded against the son Rādhā.[57] Meanwhile, Karna also, O king, covered Dharma's son, that chastiser of foes, with thick showers of arrows, and felled his driver.[58] Then that mighty car-warrior, beholding Yudhishthira fly away in that battle, pursued him, shooting many straight-coursing shafts equipt with *Kanka* feathers.[59] The son of the Wind god, filled with wrath, and covering the entire welkin with his shafts, shrouded Karna with thick showers of arrows as the latter pursued the king from behind.[60] The son of Rādhā then, that crusher of foes, turning back from the pursuit, quickly covered Bhima himself with sharp arrows from every side.[61] Then Sātyaki, of immeasurable soul, O Bhārata, placing himself on the side of Bhima's car, began to afflict Karna who was in front of Bhima.[62] Though exceedingly afflicted by Sātyaki, Karna still approached Bhima. Approaching each other, those two bulls among all wielders of bows, those two heroes endued with great energy, looked exceedingly resplendent as they sped their beautiful arrows at each other.[63] Spread by them, O monarch, in the welkin, those flights of arrows, blazing as the backs of cranes, looked exceedingly fierce and terrible.[64] In consequence of those thousands of arrows, O king, neither the rays of the Sun nor the points of the compass, cardinal and subsidiary, could any longer be noticed either by ourselves or by the enemy.[65] Indeed, the blazing effulgence of the Sun shining at midday was dispelled by those dense showers of arrows shot by Karna and the son of Pāndu.[66] Beholding the son of Suvala, and Kritavarman, and Drona's son, and Adhiratha's son, and Kripa, engaged with the Pāndavas, the Kauravas rallied and came back to the fight.[67] Tremendous became the din, O monarch, that was made by that host as it rushed impetuously against their foes, resembling that terrible noise that is made by many oceans swollen with rains.[68] Furiously engaged in battle, the two hosts became filled with great joy as the warriors beheld and seized one another in that dreadful melee.[69] The battle that commenced at that hour

when the Sun had reached the meridian was such that its like had never been heard or seen by us.'[70] One vast host rushed against another, like a vast reservior of water rushing towards the ocean.'[71] The din that arose from the two hosts as they roared at each other, was loud and deep as that which may be heard when several oceans mingle with one another.'[72] Indeed, the two furious hosts, approaching each other, mingled into one mass like two furious rivers that run into each other.'[73]

"'The battle then commenced, awful and terrible, between the Kurus and the Pāndavas, both of whom were inspired with the desire of winning great fame.'[74] A perfect Babel of voices of the shouting warriors was incessantly heard there, O royal Bhārata, as they addressed one another by name.'[75] He who had anything, by his father's or mother's side or in respect of his acts or conduct, that could furnish matter for ridicule, was in that battle made to hear it by his antagonist.'[76] Beholding those brave warriors loudly rebuking one another in that battle, I thought, O king, that their periods of life had been run over.'[77] Beholding the bodies of those angry heroes of immeasurable energy, a great fear entered my heart, respecting the dire consequences that would ensue.'[78] Then the Pāndavas, O king, and the Kauravas also—mighty car-warriors all,—striking one another, began to mangle one another with their keen shafts.'"[79]

Section LII.

"Sanjaya said,—'Those Kshatriyas, O monarch, harbouring feelings of animosity against one another and longing to take one another's life, began to slay one another in that battle.[1] Throngs of cars, and large bodies of horses, and teeming divisions of infantry, and elephants in large numbers, mingled with one another, O king, for battle.[2] We beheld the falling of maces and spiked bludgeons and *Kunapas* and lances and short arrows and rockets hurled at one another in that dreadful engagement.[3] Arrowy showers, terrible to look at, coursed like flights of locusts. Elephants, approaching elephants, routed one an-

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* A triplet.—T.

other.[4] Horsemen encountering horsemen in that battle, and car-warriors encountering car-warriors, and foot-soldiers encountering foot-soldiers, and foot-soldiers meeting with horsemen,[5] and foot-soldiers meeting with cars and elephants, and cars meeting with elephants and horsemen, and elephants of great speed meeting with the three other kinds of forces, began, O king, to crush and grind one another.[6] In consequence of those brave combatants, striking one another and shouting at the top of their voices, the field of battle became awful, resembling the slaughter-ground of creatures (of Rudra himself).[7] The Earth, O Bhārata, covered with blood, looked beautiful like a vast plain in the season of rains covered with the red coccinella.[8] Indeed, the Earth assumed the aspect of a youthful maiden of great beauty, attired in white robes dyed with deep-red.[9] Variegated with flesh and blood, the field of battle looked as if decked all over with gold. Large numbers of heads severed from trunks, and arms, and thighs, and ear-rings, and other ornaments displaced from the bodies of warriors, O Bhārata,[10] and collars and cuirasses and bodies of brave bowmen, and coats of mail, and banners, lay scattered on the ground.[11] Elephants, coming against elephants, tore one another with their tusks, O king! Struck with the tusks of hostile compeers, elephants looked exceedingly beautiful.[12] Bathed in blood, those huge creatures looked resplendent like moving hills decked with metals adown whose breasts run streams of liquid chalk.[13] Lances hurled by horsemen, or those held horizontally by hostile combatants, were seized by many of those beasts, while many amongst them twisted and broke those weapons.[14] Many huge elephants, whose armour had been cut off with shafts, looked, O king, like mountains divested of clouds at the advent of winter.[15] Many foremost of elephants, pierced with arrows winged with gold, looked beautiful like mountains, O sire, whose summits are lighted with blazing brands.[16] Some of those creatures, huge as hills, struck by hostile compeers, fell down in that battle, like winged mountains (when clipt of their wings).[17] Others, afflicted with arrows and much pained by their wounds, fell down, touching the Earth, in that dreadful battle, with their frontal globes or the parts between their

tusks.[18] Other roared aloud like lions. And many, uttering terrible sounds, ran hither and thither, and many, O king, uttered cries of pain.[19] Steeds also, in golden trappings, struck with arrows, fell down, or became weak, or ran in all directions.[20] Others, struck with arrows and lances, or dragged down, fell on the Earth and writhed in angony, making diverse kinds of motion.[21] Men also, struck down, fell on the Earth, uttering diverse cries of pain, O sire! Others, beholding their relatives and sires and grandsires,[22] and others, seeing their retreating foes, shouted to one another their well known names and the names of their races.[23] The arms of many combatants, decked with ornaments of gold, cut off, O king, by foes, writhed on the ground, making diverse kinds of motion.[24] Thousands of such arms fell down and sprang up, and many seemed to dart forward like five-headed snakes.[25] Those arms, looking like the tapering bodies of snakes, and smeared with sandal-paste, O king, looked beautiful, when drenched with blood, like little standards of gold.[26] When the battle, becoming general, raged so furiously on all sides, the warriors fought with and slew one another without distinct perceptions of those they fought with or struck.[27] A dusty cloud overspread the field of battle, and the weapons used fell in thick showers. The scene being thus darkened, the combatants could no longer distinguish friends from foes.[28] Indeed, that fierce and awful battle proceeded thus. And soon there began to flow many mighty rivers of bloody currents.[29] And they abounded with the heads of combatants that formed their rocks. And the hair of the warriors constituted their floating weeds and moss. Bones formed the fishes with which they teemed, and bows and arrows and maces formed the rafts by which to cross them.[30] Flesh and blood forming their mire, those terrible and awful rivers, with currents swelled by blood, were thus formed there,[31] enhancing the fears of the timid and the joy of the brave. Those awful rivers led to the abode of Yama. Many plunged into those streams inspiring Kshatriyas with fear, and perished.[32] And in consequence of various carnivorous creatures, O tiger among men, roaring and yelling on all sides, the field of battle became terrible like the domains of the king of the dead.[33] And

innumerable headless trunks rose up on all sides. And terrible creatures, gorging on flesh and blood, and drinking blood and drinking fat, O Bhārata, began to dance around.[34] And crows and vultures and cranes, gratified with fat and marrow and other animal humours and flesh, were seen to move about in glee.[35] Thy, however, O king, that were heroes, casting off all fear which is so difficult of being cast off, and observing the vow of warriors, fearlessly did their duty.[36] Indeed, on that field where countless arrows and darts coursed through the air, and which was crowded with carnivorous creatures of diverse kinds, brave warriors careered fearlessly, displaying their prowess.[37] Addressing one another, O Bhārata, they declared their names and families. And many amongst them, declaring the names of their sires and families, O lord, began to crush one another, O king, with darts and lances and battle axes.[38-39] During the progess of that fierce and awful battle, the Kaurava army became strengthless and unable to bear up any longer like a foundered vessel on the bosom of the ocean.' "[40]

Section LIII.

"Sanjaya said—'During the progress of that battle in which so many Kshatriyas sank down, the loud twang of *Gāndiva*, O sire, was heard above the din,[1] on that spot, O king, where the son of Pāndu was engaged in slaughtering the *Samsaptakas*, the Koçalas, and the Nārāyana forces.[2] Filled with rage and longing for victory, the *Samsaptakas*, in that battle, began to pour showers of arrows on Arjuna's head.[3] The puissant Pārtha, however, quickly checking those arrowy showers, O king, plunged into that battle, and began to slay many foremost of car-warriors.[4] Plunging into the midst of that division of cars with the aid of his whetted shafts equipt with *Kanka* feathers, Pārtha came upon Suçarman of excellent weapons.[5] That foremost of car-warriors poured on Arjuna thick showers of arrows. Meanwhile the *Samsaptakas* also covered Pārtha with their shafts.[6] Then Suçarman, piercing Pārtha with ten shafts, struck Janārddana with three in the right arm. With a broad-headed arrow then, O sire, he

pierced the standard of Arjuna.[7] Thereupon that foremost of apes, of huge dimensions, the handiwork of the celestial artificer himself, began to utter loud sounds and roar very fiercely, afrighting thy troops.[8] Hearing the roars of the ape, thy army became inspired with fear. Indeed, under the influence of a great fear, that army became perfectly inactive.[9] That army then, as it stood inactive, O king, looked beautiful like the *Chaitraratha* forest with its flowery burthen of diverse kinds.[10] Then those warriors, recovering their senses, O chief of the Kurus, began to drench Arjuna with their arrowy downpours like the clouds drenching the mountains.[11] Then all of them encompassed the great car of the Pāndava. Assailing him, they uttered loud roars, although all the while they were being struck and slaughtered with sharp shafts.[12] Assailing his steeds, his car-wheels, his car-shaft, and every other limb of his vehicle, with great force, O sire, they uttered many leonine roars.[13] Some among them seized the massive arms of Keçava, and some among them, O king, seized Pārtha himself with great joy as he stood on his car.[14] Then Keçava, shaking his arms on the field of battle, threw down all those that had seized them, like a wicked elephant shaking down all the riders from his back.[15] Then Pārtha, encompassed by those great car-warriors, and beholding his car assailed and Keçava attacked in that manner, became filled with rage, and overthrew a large number of car-warriors and foot-soldiers.[16] And he covered all the combatants that were close to him with many arrows that were fit for close encounters. Addressing Keçava then, he said,[17]—Behold, O Krishna, O thou of mighty arms, these countless *Samsaptakas* engaged in accomplishing a fearful task although slaughtered in thousands![18] O bull amongst the Yadus, there is none on Earth, save myself, that would be able to bear such a close attack on his car.[19]—Having said these words, Vibhatsu blew his conch. Then Krishna also blew his conch filling the welkin with its blare.[20] Hearing that blare, the army of the *Samsaptakas* began to waver, O king, and became inspired with great fright.[21] Then that slayer of hostile heroes, viz., the son of Pāndu, paralysed the legs of the *Samsaptakas* by repeatedly invoking, O monarch, the weapon called *Nāga*.[22] Thus tied

with those foot-tying bands by the high-souled son of Pāndu, all of them stood motionless, O king as if they had been petrified.[23] The son of Pāndu then began to slay those motionless warriors like Indra in days of yore slaying the *Daityas* in the battle with Tāraka.[24] Thus slaughtered in that battle, they set the car free, and commenced to throw down all their weapons.[25] Their legs being paralysed, they could not, O king, move a step. Then Pārtha slew them with his straight arrows.[26] Indeed, all those warriors, in that battle, aiming at whom Pārtha had invoked that foot-tying weapon, had their lower limbs encircled with snakes.[27] Then the mighty car-warrior Suçarman, O monarch, beholding his army thus paralysed, quickly invoked the weapon called *Sauparna*.[28] Thereupon numerous birds began to come down and devour those snakes. The latter again, at sight of those rangers of the sky, began, O king, to fly away.[29] Freed from that foot-tying weapon, the *Samsaptaka* force, O monarch, looked like the Sun himself giving light unto all creatures, when freed from clouds.[30] Thus liberated, those warriors once more shot their arrows, O sire, and hurled their weapons at Arjuna's car. And all of them pierced Pārtha with numerous weapons.[31] Cutting off with his own arrowy downpour that shower of mighty weapons, Vāsava's son, that slayer of hostile heroes, began to slaughter those warriors.[32] Then Suçarman, O king, with a straight arrow, pierced Arjuna in the chest, and then he pierced him with three other shafts.[33] Deeply pierced therewith, and feeling great pain, Arjuna sat down on the terrace of his car. Then all the troops loudly cried out, saying,—*Pārtha is slain!*[34]—At this, the blare of conchs, and the peal of drums, and the sound of diverse musical instruments, and loud leonine shouts, arose there.[35] Recovering his senses, Pārtha of immeasurable soul, owning white steeds and having Krishna for his driver, speedily invoked the *Aindra* weapon.[36] Then thousands of arrows, O sire, issuing from that weapon, were seen on all sides to slay kings and elephants.[37] And steeds and cars, in hundreds and thousands, were also seen to be slaughtered in that battle, with those weapons. Then while the troops were thus being slaughtered, a great fear entered the hearts of all[38] the *Samsapta-*

las and the *Gopālas*, O Bhārata! There was no man amongst them that could fight with Arjuna.[39] There, in the very sight of all the heroes, Arjuna began to destroy thy troops. Beholding that slaughter, all of them remained perfectly inactive, without putting forth their prowess.[40] Then the son of Pāndu, having slain full ten thousand combatants in that battle, looked resplendent, O monarch, like a blazing fire without smoke.[41] And then he slew full fourteen thousand warriors, and three thousand elephants.[42] Then the *Samsaptakas* once more encompassed Dhananjaya, making death or victory their goal.[43] The battle then that took place there between thy warriors and that mighty hero, viz., the diadem-decked son of Pāndu, became awful."[44]

Section LIV.

"Sanjaya said,—"Then Kritavarman, and Kripa, and the son of Drona, and the Suta's son, O sire, and Uluka, and Suvala's son (Cakuni), and the king himself, with his uterine brothers,[1] beholding the (Kuru) army, afflicted with the fear of Pāndu's son, unable to stand together like a vessel wrecked on the ocean, endeavoured to rescue it with great speed.[2] For a short space of time, O Bhārata, the battle that once more took place became exceedingly fierce, enhancing as it did the fears of the timid and the joy of the brave.[3] The dense showers of arrows shot in that battle by Kripa, thick as flights of locusts, covered the Srinjayas.[4] Then Cikhandin, filled with rage, speedily proceeded against the son of Gotama and poured upon that bull amongst Brāhmanas his arrowy downpours from all sides.[5] Acquainted with the highest weapons Kripa then checked that arrowy downpour, and wrathfully pierced Cikhandin with ten arrows in that battle.[6] Then Cikhandin, filled with rage, deeply pierced Kripa, in that encounter, with seven straight arrows equipt with *Kanka* feathers.[7] The twice-born Kripa then, that great car-warrior, deeply pierced with those keen arrows, deprived Cikhandin of his steeds, driver, and car.[8] Jumping down from his steedless vehicle, the mighty car-warrior (Cikhandin) rushed impet-

ously at the Brāhman, having taken up a sword and a shield.[9] As the Pānchāla prince advanced, Kripa quickly covered him with many straight arrows in that encounter, which seemed exceedingly wonderful.[10] Indeed, exceedingly wonderful was the sight that we then beheld, even like the flying of rocks, for Cikhandin, O king, (thus assailed), remained perfectly inactive in that battle.[11] Beholding Cikhandin covered (with arrows) by Kripa, O best of kings, the mighty car-warrior Dhrishtadyumna speedily proceeded against Kripa.[12] The great car-warrior Kritavarman, however, rushing impetuously, received Dhrishtadyumna as the latter proceeded against the son Caradwat.[13] Then Drona's son checked Yudhishthira as the latter, with his son and troops, was rushing towards the car of Caradwat's son.[14] Thy son Duryodhana, shooting a shower of arrows, received and checked Nakula and Sahadeva, those two great car-warriors endued with celerity.[15] Karna, too, otherwise called Vaikartana, O Bhārata, in that battle, resisted Bhimasena, and the Kārushas, the Kaikayas, and the Srinjayas.[16] Meanwhile Caradwat's son, in that battle, O sire, with great activity, sped many arrows at Cikhandin, as if for the purpose of burning him outright.[17] The Pānchāla prince, however, whirling his sword repeatedly, cut off all those arrows, decked with gold, that had been sped at him by Kripa from all sides.[18] The son of Gotama then quickly cut off with his arrows the shield of Prishata's son, that was decked with a hundred moons. At this feat of his, the troops made a loud uproar.[19] Deprived of his shield, O monarch, and placed under Kripa's power, Cikhandin still rushed, sword in hand, (towards Kripa), like a sick man towards the jaws of Death.[20] Then Suketu the son of Chitraketu, O king, quickly proceeded towards the mighty Cikhandin plunged into such distress and assailed in that manner by Kripa with his arrows.[21] Indeed, the young prince of immeasurable soul rushed towards the car of Gotama's son, and poured upon the Brāhmana in that battle innumerable shafts of great keenness.[22] Beholding that Brāhmana observant of vows thus engaged in battle (with another), Cikhandin, O best of kings, retreated hastily from that spot.[23] Meanwhile Suketu, O king, piercing the son of

Gotama with nine arrows, once more pierced him with seventy and again with three.[24] Then the prince, O sire, cut off Kripa's bow with arrow fixed thereon, and with another shaft struck hard the latter's driver in a vital limb[25]. The son of Gotama then, filled with rage, took up a new and very strong bow and struck Suketu with thirty arrows in all his vital limbs.[26] All his limbs exceedingly weakened, the prince trembled on his excellent car like a tree trembling exceedingly during an earthquake.[27] With a razor-headed arrow then, Kripa struck off from the prince's trunk, while the latter was still trembling, his head decked with a pair of blazing earrings and head-gear and head-protector.[28] That head thereupon fell down on the Earth like a piece of meat from the claws of a hawk, and then his trunk also fell down, O thou of great glory![29] Upon the fall of Suketu, O monarch, his troops became frightened, and avoiding Kripa, fled away on all sides.[30]

"'Encompassing the mighty Dhrishtadyumna, Kritavarman cheerfully addressed him, saying,—Wait, Wait![31]—The encounter then that took place between the Vrishni and the Pānchāla warriors in that battle became exceedingly fierce, like that between two hawks, O king, for a piece of meat.[32] Filled with rage, Dhrishtadyumna, in that battle, struck the son of Hridikā with nine arrows in the chest, and succeeded in afflicting him greatly.[33] Then Kritavarman, thus deeply struck by Prishata's son in that encounter, covered his assailant, his steeds, and his car, with his shafts.[34] Thus shrouded, O king, along with his car, Dhrishtadyumna became invisible like the Sun shrouded by rain-charged clouds.[35] Baffling all those shafts decked with gold, Dhrishtadyumna, O king, looked resplendent in that battle in his wounds.[36] The commander of the Pāndava forces, viz., the son of Prishata, then, filled with rage, approached Kritavarman and poured upon him a fierce shower of arrows.[37] The son of Hridikā, however, in that battle, with many thousands of his own arrows, destroyed that fierce arrowy shower coursing towards him with great impetuosity.[38] Beholding his irresistible shower of arrows checked in that battle by Kritavarman, the son of Prishata, approaching his antagonist, began to resist him.[39] And soon he despatched

Kritavarman's driver to Yama's abode with a broad-headed arrow of great sharpness. Deprived of life, the driver fell down from the car.[40] The mighty Dhrishtadyumna, having vanquished his mighty antagonist, began then to resist the Kauravas with his shafts, without losing a moment.[41] Then thy warriors, O king, rushed towards Dhrishtadyumna, uttering loud leonine roars. At this, a battle once more took place between them.' "[42]

SECTION LV.

"Sanjaya said,—'Meanwhile the son of Drona, beholding Yudhishthira protected by the grandson of Cini and by the heroic sons of the Draupadi, cheerfully advanced against the king,[1] scattering many fierce arrows equipt with wings of gold and whetted on stone, and displaying diverse manœvres of his car and the great skill he had acquired and his exceeding lightness of hands.[2] He filled the entire welkin with shafts inspired with the force of celestial weapons. Conversant with all weapons, Drona's son encompassed Yudhishthira in that battle.[3] The welkin being covered with the shafts of Drona's son, nothing could be seen. The vast space in front of Açwatthāman became one expanse of arrows.[4] The welkin then, thus covered with that dense shower of arrows decked with gold, looked beautiful, O chief of the Bharatas, as if a canopy embroidered with gold had been spread there.[5] Indeed, the firmament, O king, having been covered with that bright shower of arrows, a shadow, as that of the clouds, appeared there on the occassion.[6] Wonderful was the sight that we then beheld when the sky had thus become one expanse of arrows, for not one creature ranging the sky could course through his element.[7] Then Sātyaki, though struggling resolutely, and Pāndu's son king Yudhishthira the just, as also all the other warriors, could not display their prowess. Beholding the great lightness of hands displayed by the son of Drona, the mighty car-warriors (of the Pāndava army) were filled with wonder. All the kings became incapable of even looking at Açwatthāman, O monarch, who then resembled the scorching Sun himself in the sky,

While the (Pāndava) troops were thus being slaughtered, those mighty car-warriors, viz., the sons of Draupadi,[9-10] and Sātyaki, and king Yudhishthira the just, and the Pānchāla warriors, all uniting together, cast off their fears of death and rushed against the son of Drona.[11] Then Sātyaki, piercing the son of Drona with seven and twenty arrows, once more pierced him with seven long shafts decked with gold.[12] And Yudhishthira pierced him with three and seventy arrows, and Prativindya with seven; and Crutakarman pierced him with three arrows and Crutakirti with five.[13] And Sutasoma pierced him with nine arrows, and Catānika with seven. And many other heroes pierced him with many arrows from every side.[14] Filled then with rage and breathing, O king, like a snake of virulent poison, Drona's son pierced Sātyaki in return with five and twenty arrows whetted on stone.[15] And he pierced Crutakirti with nine arrows and Sutasoma with five; and with eight arrows he pierced Crutakarman, and Prativindya with three.[16] And he pierced Catānika with nine arrows, and Dharma's son (Yudhishthira) with five. And each of the other warriors he pierced with a couple of shafts. With some keen arrows he then cut off the bow of Crutakirti.[17] The latter then, that great car-warrior, taking up another bow, pierced Drona's son, first with three arrows and then with many others equipt with sharp points.[18] Then, O monarch, the son of Drona covered the Pāndava troops, O sire, with thick showers of arrows, O bull of Bharata's race.[19] Of immeasurable soul, the son of Drona, next, smiling the while, cut off the bow of king Yudhishthira the just, and then pierced him with three arrows.[20] The son of Dharma then, O king, taking up another formidable bow, pierced Drona's son with seventy arrows in the arms and the chest.[21] Then Sātyaki, filled with rage in that battle, cut off the bow of Drona's son, that great smiter, with a sharp crescent-shaped arrow and uttered a loud roar.[22] His bow cut off, that foremost of mighty men, viz., the son of Drona, quickly felled Sātyaki's driver from his car with a dart.[23] The valiant son of Drona then, taking up another bow, covered the grandson of Cini, O Bhārata, with a shower of arrows.[24] His driver having been slain, Sātyaki's steeds were seen to run

hither and thither, O Bhārata, in that battle.[25] Then the Pāndava warriors headed by Yudhishthira, shooting sharp shafts, all rushed with impetuosity towards Drona's son, that foremost of all wielders of weapons.[26] That scorcher of foes, however, viz., the son of Drona, beholding those warriors wrathfully advancing against him, received them all in that dreadful battle.[27] Then like a fire in the forest consuming heaps of dry grass and straw, that mighty car-warrior, viz., Drona's son, having showers of arrows for his flames, consumed the Pāndava troops in that battle, who resembled a heap of dry grass and straw.[28] That army of Pāndu's son, thus scorched by the son of Drona, became exceedingly agitated, O chief of the Bharatas, like the mouth of a river by a whale.[29] People then, O monarch, beholding the prowess of Drona's son, regarded all the Pāndavas as already slain by him.[30] Then Yudhishthira, that great car-warrior and disciple of Drona,* filled with rage and the desire to retaliate, addressed Drona's son, saying,[31]—O tiger among men, thou hast no affection, thou hast no gratitude, since thou desirest to slay *me* today![32] The duties of a Brāhmana are asceticism and gift and study. The bow should be bent by the Kshatriya only. It seems, therefore, that thou art a Brāhmana in name only![33] In thy very sight, however, O thou of mighty arms, I will vanquish the Kauravas in battle. Do what thou canst in battle. I tell thee that thou art a wretch mongst Brāhmanas![34]—Thus addressed, the son of Drona, smiling, and reflecting upon what was proper and true, gave no reply.[35] Without saying anything, he covered the son of Pāndu in that battle with a shower of arrows, like the Destroyer himself in wrath while engaged in annihilating creatures.[36] Thus covered by Drona's son, O sire, the son of Prithā quickly went away from that spot, leaving that large division of his.[37] After Yudhishthira the son of Dharma had gone away, the high-souled son of Drona also, O king, left that spot.[38] Then Yudhishthira, O king, avoiding the son of Drona in that great battle, proceeded against thy army, resolved to achieve the cruel task of slaughter."[39]

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* I adopt the Bombay reading.—T.

Section LVI.

"Sanjaya said,—'Meanwhile Viakartana himself, resisting Bhimasena supported by the Pānchālas and the Chedis and the Kaikayas, covered him with many arrows.[1] In the very sight of Bhimasena, Karna slew in that battle many mighty car-warriors among the Chedis, the Kārushas, and the Srinjayas.[2] Then Bhimasena, avoiding Karna, that best of car-warriors, proceeded against the Kaurava troops like a blazing fire towards a heap of dry grass.[3] The Suta's son also, in that battle, began to slay the mighty bowmen amongst the Pānchālas, the Kaikayas, and the Srinjayas, in thousands.[4] Indeed, the three mighty car-warriors, viz., Pārtha and Vrikodara and Karna, began to exterminate the *Samsaptakas*, the Kauravas, and the Pānchālas, respectively.[5] In consequence of thy evil policy, O king, all those Kshatriyas, scorched with excellent shafts by those three great warriors, began to be exterminated in that battle.[6] Then Duryodhana, O chief of the Bharatas, filled with rage, pierced Nakula and his four steeds with nine arrows.[7] Of immeasurable soul, thy son next, O ruler of men, cut off the golden standard of Sahadeva with a razor-faced shaft.[8] Filled with wrath, Nakula then, O king, struck thy son with three and seventy arrows in that battle, and Sahadeva struck him with five.[9] Each of those foremost warriors of Bharata's race and foremost of all bowmen, was struck by Duryodhana in rage with five arrows.[10] With a couple of broad-headed arrows then, he cut off the bows of both those warriors; and then he suddenly pierced each of the twins with three and seventy arrows.[11] Taking up then two other beautiful and foremost of bows each of which resembled the bow of Indra himself, those two heroes looked beautiful like a pair of celestial youths in that battle.[12] Then those two brothers, both endued with great activity in battle, poured upon their cousin, O king, ceaseless showers of terrible shafts like two masses of clouds pouring rain upon a mountain breast.[13] Thereupon thy son, that great car-warrior, O king, filled with rage, resisted those two great bowmen, viz., the twin sons of Pāndu, with showers of winged arrows.[14] The bow of Duryo-

dhana in that battle, O Bhārata, seemed to be continuously drawn into a circle, and shafts seemed to issue from it ceaselessly on all sides.[15] Covered with Duryodhana's shafts, the two sons of Pāndu ceased to shine brightly, like the Sun and the Moon in the firmament, divested of splendour, when shrouded by masses of clouds.[16] Indeed, those arrows, O king, equipt with wings of gold and whetted on stone, covered all the points of the compass like the rays of the Sun.[17] When the welkin was thus shrouded and all that was seen was one uniform expanse of arrows, the aspect that each of the twins showed was that of the Destroyer himself at the end of the *Yuga*.[18] Beholding, on the other hand, the prowess of thy son, the great car-warriors all regarded the twin sons of Mādri to be in the presence of Death.[19] The commander then, O king, of the Pāndava army, viz., the mighty car-warrior Pārshata, proceeded to that spot where Duryodhana was.[20] Transgressing those two great car-warriors, viz., the two brave sons of Mādri, Dhrishtadyumna began to resist thy son with his shafts.[21] Of immeasurable soul, that bull among men, viz., thy son, filled with the desire to retaliate, and similing the while, pierced the prince of Pānchāla with five and twenty arrows.[22] Of immeasurable soul and filled with the desire to retaliate, thy son once more pierced the prince of Pānchāla with sixty shafts and once again with five, and uttered a loud roar.[23] Then the king, with a sharp razor-faced arrow, cut off, in that battle, O sire, the bow with arrow fixed thereon and the leathern fence of his antagonist.[24] Casting aside that broken bow, the prince of Pānchāla, that crusher of foes quickly took up another bow that was new and capable of bearing a great strain.[25] Blazing with impetuosity, and with eyes red as blood from rage, the great bowman Dhrishtadyumna, with many wounds on his person, looked resplendent on his car.[26] Desirous of slaying Duryodhana, O chief of the Bharatas, the Pānchāla hero sped five and ten clothyard shafts that resembled hissing snakes.[27] Those shafts, whetted on stone and equipt with the feathers of *Kankas* and peacocks, cutting through the armour, decked with gold, of the king, passed through his body and entered the Earth in consequence of the force with which they had been

shot.[28] Deeply pierced, O monarch, thy son looked exceedingly beautiful like a gigantic *Kinçuka* in the season of spring with its flowery weight.[29] His armour pierced with those shafts, and all his limbs rendered exceedingly infirm with wounds, he became filled with rage and cut off Dhrishtadyumna's bow with a broad-headed arrow.[30] Having cut off his assailant's bow, the king then, O monarch, with great speed, struck him with ten shafts on the forehead between the two eye-brows.[31] Those shafts, polished by the hands of the smith, adorned Dhrishtadyumna's face like a number of bees, desirous of honey, adorning a full-blown lotus.[32] Throwing aside that broken bow, the high-souled Dhrishtadyumna quickly took up another, and with it, sixteen broad-headed arrows.[33] With five he slew the four steeds and the driver of Duryodhana, and he cut off, with another, his bow decked with gold.[34] With the remaining ten shafts, the son of Prishata cut off the car with the *upashkara*, the umbrella, the dart, the sword, the mace, and the standard of thy son.[35] Indeed, all the kings beheld the beautiful standard of the Kuru king, decked with golden *Angadhas* and bearing the divice of an elephant worked in jewels, cut off by the prince of the Pānchālas.[36] Then the uterine brothers of Duryodhana, O bull of Bharata's race, rescued the carless Duryodhana who had all his weapons, besides, cut off in that battle.[37] In the very sight of Dhrishtadyumna, Drudhara, O monarch, causing that ruler of men to ride upon his car, quickly bore him away from the battle.[38]

"'Meanwhile the mighty Karna, having vanquished Sātyaki and desirous of rescuing the (Kuru) king, proceeded straight against the face of Drona's slayer, that warrior of fierce shafts.[39] The grandson of Cini, however, quickly pursued him from behind, striking him with his arrows, like an elephant pursuing a rival and striking him at the hinder limbs with his tusks.[40] Then, O Bhārata, fierce became the battle that raged between the high-souled warriors of the two armies, in the space that intervened between Karna and the son of Prishata.[41] Not a single combatant of either the Pāndavas or ourselves turned his face from the battle. Then Karna proceeded against the Pānchālas with great speed.[42] At that hour when the Sun had ascended

the meridian, a great slaughter, O best of men, of elephants and steeds and men, took place on both sides.[43] The Pānchālas, O king, inspired with desire of victory, all rushed with speed against Karna like birds towards a tree.[44] The son of Adhiratha, of great energy, filled with rage, began from their front to strike those Pānchālas, with the keen points of his shafts, singling out their leaders,[45] viz., Vyāghraketu and Sucarman and Chitra and Ugrāyudha and Jaya and Cukla and Rochamāna and the invincible Singhasena.[46] Those heroes, speedily advancing with their cars, encompassed that foremost of men, and poured their shafts upon that angry warrior, viz., Karna, that ornament of battle.[47] That foremost of men, endued with great valour, viz., the son of Rādhā, afflicted those eight heroes engaged in battle with him, with eight keen shafts.[48] The Suta's son, possessed of great prowess, O king, then slew many thousands of other warriors skilled in fight.[49] Filled with rage, the son of Rādhā then slew Jishnu, and Jishnukarman, and Devāpi, O king, in that battle, and Chitra, and Chitrāyudha, and Hari, and Singhaketu, and Rochamāna, and the great car-warrior Calabha, and many car-warriors among the Chedis.[50-51] Bathed in blood, the form of Adhiratha's son, while he was engaged in taking the lives of those heroes, swelled with energy and pride like the gigantic form of Rudra himself.[52] There, O Bhārata, elephants, assailed with arrows by Karna, fled away on all sides in fear and caused a great agitation on the field of battle.[53] Others assailed with the shafts of Karna, uttered diverse cries, and fell down like mountains riven with thunder.[54] With the fallen bodies of elephants and steeds and men and with fallen cars, the Earth became strewn along the track of Karna's car.[55] Indeed, neither Bhishma, nor Drona, nor any other warrior of thy army, had ever achieved such feats as were then achieved by Karna in that battle.[56] Amongst elephants, amongst steeds, amongst cars, and amongst men, the Suta's son caused a very great carnage, O tiger among men.[57] As a lion is seen to career fearlessly among a herd of deer, even so Karna careered fearlessly among the Pānchālas.[58] As a lion routeth a herd of terrified deer to all points of the compass, even so Karna routed those throngs

of Pānchāla cars to all sides.[59] As deer that have approached the jaws of a lion, can never escape with life, even so those great car-warriors that approached Karna could not escape with their lives.[60] As people are certainly burnt if they come in contact with a blazing fire, even so the Srinjayas, O Bhārata, were burnt by the Karna-fire when they came in contact with it.[61] Many warriors among the Chedis and the Pānchālas, O Bhārata, that were regarded by heroes, were slain by the single-handed Karna in that battle who fought with them, proclaiming his name in every instance.[62] Beholding the prowess of Karna, O king, I thought that a single Pānchāla even would not, in that battle, escape from the son of Adhiratha.[63] Indeed, the Suta's son, in that battle, repeatedly routed the Pānchālas.[64]

"Beholding Karna thus slaughtering the Pānchālas in that dreadful battle, king Yudhishthira the just rushed in wrath towards him.[65] Dhrishtadyumna and the sons of Draupadi also, O sire, and hundreds of warriors, encompassed that slayer of foes, viz., the son of Rādhā.[66] And Cikhandin, and Sahadeva, and Nakula, and Nakula's son, and Janamejaya, and the grandson of Cini, and innumerable Prabhadrakas,[67]—these, endued with immeasurable energy,—advancing with Dhrishtadyumna in their van, looked magnificent as they struck Karna with shafts and diverse weapons.[68] Like Garuda falling upon a large number of snakes, the son of Adhiratha, single-handed, fell upon all those Chedis and Pānchālas and Pāndavas in that encounter.[69] The battle that took place between them and Karna, O monarch, became exceedingly fierce like that which had occurred in days of old between the gods and the *Dānavas*.[70] Like the Sun dispelling the surrounding darkness, Karna fearlessly and alone encountered all those great bowmen united together and pouring upon him repeated showers of arrows.[71] While the son of Rādhā was thus engaged with the Pāndavas, Bhimasena, filled with rage, began to slaughter the Kurus with shafts every one of which resembled the rod of Yama.[72] That great bowman, fighting single-handed with the Vāhikas, and the Kaikayas, the Matsayas, the Vasātis, the Madras, and the Saindhavas, looked exceedingly resplendent.[73] There, elephants,

assailed in their vital limbs by Bhima with his clothyard shafts, fell down, with their riders slain, making the Earth tremble with the violence of their fall.[74] Steeds also, with their riders slain, and foot-soldiers deprived of life, lay down, pierced with arrows and vomiting blood in large quantities.[75] Car-warriors in thousands fell down, their weapons loosened from their hands. Inspired with the fear of Bhima, they lay deprived of life, their bodies mangled with wounds.[76] The Earth became strewn with car-warriors and horsemen and elephant-men and drivers and foot-soldiers and steeds and elephants all mangled with the shafts of Bhimasena.[77] The army of Duryodhana, O king, cheerless and mangled and afflicted with the fear of Bhimasena, stood as if stupified.[78] Indeed, that melancholy host stood motionless in that dreadful battle like the Ocean, O king, during a calm in autumn.[79] Stupified did that host stand even like the Ocean in a calm. However endued with wrath and energy and might, the army of thy son then, divested of its pride, lost all its splendour. Indeed, that host, whilst thus being slaughtered,*[80-81] became drenched with gore and seemed to bathe in blood. The combatants, O chief of the Bharatas, drenched with blood, were seen to approach and slaughter one another.[82] The Suta's son, filled with rage, routed the Pāndava division, while Bhimasena in rage routed the Kurus. And both of them, while thus employed, looked exceedingly resplendent.[83] During the progress of that fierce battle filling the spectators with wonder, Arjuna, that foremost of victorious persons, having slain a large number of *Samsaptakas* in the midst of their array, addressed Vāsudeva, saying,—This struggling force of *Samsaptakas*, O Janārddana, is broken![84-85] Those great car-warriors amongst the *Samsaptakas* are flying away with their followers, unable to bear my shafts like deer unable to bear the roar of the lion![86] The vast force of the Srinjayas also seems to break in this great battle! There that banner of the intelligent Karna, bearing the device of the elephant's rope, O Krishna,[87] is seen in the midst of Yudhishthira's division, where he is careering with activity!

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* The Bengal reading *Yuddhyamānam* is erroneous. The Bombay reading is *Vadhya mānam*.—T.

The other great car-warriors (of our army) are incapable of vanquishing Karna![88] Thou knowest that Karna is possessed of great energy as regards prowess in battle! Proceed thither where Karna is routing our forces![89] Avoiding (other warriors) in battle, proceeded against the Suta's son, that mighty car-warrior! This is what I wish, O Krishna! Do, however, that which thou likest![90]—Hearing these words of his, Govinda smiled, and addressing Arjuna, said,—Slay the Kauravas, O son of Pāndu, without delay![91]—Then those steeds, white as swans, urged by Govinda, and bearing Krishna and the son of Pāndu, penetrated thy vast force.[92] Indeed, thy host broke on all sides as those white steeds in trappings of gold, urged by Keçava, penetrated into its midst.[93] That ape-bannered car, the clatter whose wheels resembled the deep roar of the clouds and whose flags waved on the air, penetrated into the host like a celestial car passing through the welkin.[94] Keçava and Arjuna, filled with rage, and with eyes red as blood, as they penetrated, piercing through thy vast host, looked exceedingly resplendent in their splendour.[95] Both delighting in battle, as those two heroes, challenged by the Kurus, came to the field, they looked like the twin Açwins invoked with proper rites in a sacrifice by the officiating priests.[96] Filled with rage, the impetuosity of those two tigers among men increased like that of two elephants in a large forest, enraged at the claps of hunters.[97] Having penetrated into the midst of that car-force and those bodies of horse, Phālguna careered within those divisions like the Destroyer himself armed with the fatal noose.[98] Beholding him put forth such prowess within his army, thy son, O Bhārata, once more urged the *Samsaptakas* against him.[99] Thereupon, with a thousand cars, and three hundred elephants, and fourteen thousand horse,[100] and two hundred thousands of foot-soldiers armed with the bow, endued with great courage, of sureness of aim, and conversant with all the ways of battle,[101] the leaders of the *Samsaptakas* rushed [from every side]* towards the son of Kunti [in that great battle],† covering the

* This expression occurs in 101.—T.

† This occurs in 100.—T.

Pāndava, O monarch, with showers of arrows from all sides.[102] Thus covered with shafts in that battle, Pārtha, that grinder of hostile forces, exhibited himself in a fierce form like the Destroyer himself armed with the noose. While engaged in slaughtering the *Samsaptakas*, Pārtha became a worthier object of sight with all.[103] Then the welkin became filled with shafts decked with gold and possessed of the effulgence of lightning that were ceaselessly shot by the diadem-decked Arjuna.[104] Indeed, everything, completely shrouded with mighty shafts sped from Arjuna's arms and falling ceaselessly all around, looked resplendent, O lord, as if covered with snakes.[105] The son of Pāndu, of immeasurable soul, shot on all sides his straight shafts equipt with wings of gold and furnished with keen points.[106] In consequence of the sound of Pārtha's palms, people thought that the Earth, or the vault of the welkin, or all the points of the compass, or the several oceans, or the mountains, seemed to split.[107] Having slain ten thousand Khatriyas, Kunti's son, that mighty car-warrior, then quickly proceeded to the further wing of the *Samsaptakas*.[108] Repairing to that further wing which was protected by the Kāmvojas, Pārtha began to grind it forcibly with his arrows like Vāsava grinding the *Dānavas*.[109] With broad-headed arrows he began to quickly cut off the arms, with weapons in grasp, and also the heads, of foes longing to slay him.[110] Deprived of diverse limbs, and of weapons, they began to fall down on the Earth, like trees of many boughs broken by a hurricane.[111] While he was engaged in thus slaughtering elephants and steeds and car-warrriors and foot-soldiers, the younger brother of Sudakshin (the chief of the Kāmvojas) began to pour showers of arrows on him.[112] With a couple of crescent-shaped arrows, Arjuna then cut off the two arms, looking like spiked maces, of his striking assailant, and then his head graced with a face as beautiful as the full moon, with a razor-headed arrow.[113] Deprived of life, he fell down from his vehicle, his body bathed in blood, like the thunder-riven summit of a mountain of red arsenic.[114] Indeed, people saw the tall and exceedingly handsome younger brother of Sudakshina the chief of the Kāmvojas, of eyes resembling lotus petals, slain and fall down like a column of gold or

like a summit of the golden Sumeru.[115] Then commenced a battle there once more that was fierce and exceedingly wonderful. The condition of the struggling combatants varied repeatedly.[116] Each slain with a single arrow, steeds and combatants of the Kāmvoja, the Yavana, and the Caka races, fell down bathed in blood, upon which the whole field of battle became one expanse of red, O monarch![117] In consequence of car-warriors deprived of steeds and drivers, and steeds deprived of riders, and elephants deprived of riders, and riders deprived of elephants, battling with one another, O king, a great carnage took place.[118] When the wing and the further wing of the *Samsaptakas* had thus been exterminated by Savyasāchin, the son of Drona quickly proceeded against Arjuna, that foremost of victorious warriors.[119] Indeed, Drona's son rushed, shaking his formidable bow, and taking with him many terrible arrows, like the Sun himself appearing with his own rays.[120] With mouth wide open from rage and the desire to retaliate, and with red eyes, the mighty Açwatthāman looked formidable like Death himself armed with his mace and filled with wrath as at the end of the *Yuga*.*[121] He then shot showers of fierce shafts. With those shafts sped by him, he began to rout the Pāndava army.[122] As soon, however, as he beheld him of Daçārha's race on the car, O king, he once more sped at him, O sire, repeated showers of fierce shafts.[123] With those falling shafts, O monarch, sped by Drona's son, both Krishna and Dhananjaya were completely shrouded on their car.[124] Then the valiant Açwatthāman, with hundreds of keen arrows, stupified both Mādhava and the son of Pāndu in that battle.[125] Beholding those two protectors of all mobile and immobile creatures thus covered with arrows, the universe of mobile and immobile beings uttered cries of *oh* and *alas*.[126] Crowds of *Siddhas* and *Chāranas* began to repair to that spot from every side, mentally uttering this prayer, viz.,—Let good be to all the worlds![127]—Never before, O king, did I see prowess like that of Drona's son in that battle while he was engaged.

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* *Kinkaradandabhrit*,—Nilakatha explains that *Kinkara* was probably the name of the mace or bludgeon that Yama had for his weapon.—T.

in shrouding the two Krishnas with shafts.[128] The sound of Açwatthāman's bow, inspiring foes with terror, was repeatedly heard by us in that battle, O king, to resemble that of a roaring lion.[129] While careering in that battle and striking on his left and right, the string of his bow looked beautifull like flashes of lightning in the midst of a mass of clouds.[130] Though endued with great firmness and lightness of hand, the son of Pāndu, for all that, beholding the son of Drona then, became greatly stupified.[131] Indeed, Arjuna then regarded his own prowess to be destroyed by his high-souled assailant. The form of Açwatthāman became such in that battle that men could with difficulty gaze at it.[132] During the progress of that dreadful battle between Drona's son and the Pāndava, during that time when the mighty son of Drona, O monarch, thus prevailed over his antagonist and the son of Kunti lost his energy, Krishna became filled with rage. Inspired with wrath, he drew deep breaths, O king, and seemed to burn with his eyes both Açwatthāman and Phālguna as he looked at them repeatedly. Filled with rage, Krishna addressed Pārtha in an affectionate tone, saying,[133-135]—This, O Pārtha, that I behold in battle regarding thee is exceedingly strange, since Drona's son, O Pārtha, surpasseth thee today![136] Hast thou not now the energy and the might of thy arms thou hadst before? Hast thou not that *Gāndiva* still in thy hands, and dost thou not stay on thy car now?[137] Are not thy two arms sound? Hath thy fist suffered any hurt? Why is it then that I see the son of Drona prevail over thee in battle?[138] Do not, O Pārtha, spare thy assailant, regarding him as the son of thy preceptor, O bull of Bharata's race! This is not the time for sparing him![139]—Thus addressed by Krishna, Partha speedily took up four and ten broad-headed arrows at a time when speed was of the highest monument, and with them he cut off Açwatthāman's bow and standard and umbrella and banners and car and dart and mace.[140] With a few calf-toothed arrows he then deeply struck the son of Drona in the latter's shoulder. Thereupon, overcome with a deep swoon, Açwatthāman sat down, supporting himself on his flagstaff.[141] The latter's driver then, O monarch, desirous of protecting him from Dhanañjaya, bore him away

insensible and thus deeply afflicted by the foe.[143] Meanwhile, that scorcher of foes, viz., Vijaya, slaughtered thy troops by hundreds and thousands, in the very sight of that hero, viz., thy son, O sire![144] Thus, O king, in consequence of thy evil counsels, a cruel and awful destruction and carnage commenced as thy warriors were engaged with the enemy.[145] Within a short time Vibhatsu routed the *Samsaptakas*; Vrikodara, the Kurus; and Vasusena, the Pānchālas.[146] During the progress of that battle destructive of great heroes, there rose many headless trunks all around.[147] Meanwhile Yudhishthira, O chief the Bharatas, in great pain owing to his wounds, retreating about two miles from the battle, rested himself for some time.'"[147]

Section LVII.

Sanjaya said,—'Then Duryodhana, O chief of the Bharatas, repairing to Karna, said unto him as also unto the ruler of the Madras and the other lords of Earth present there, these words,[1]—Without seeking hath this occasion arrived, when the gates of heaven have become wide open! Happy are those Kshatriyas, O Karna, that obtain such a battle![2] Brave heroes, fighting in battle with brave Kshatriyas equal to them in might and prowess, obtain great good, O son of Rādhā! The occasion that hath come is even such![3] Either let these brave Kshatriyas, slaying the Pāndavas in battle, obtain the broad Earth, or let them, slain in battle by the foe, win the blessed region reserved for heroes![4]—Hearing these words of Duryodhana, those bulls among Kshatriyas cheerfully uttered loud shouts and beat and blew their musical instruments.[5] When Duryodhana's force became thus filled with joy, the son of Drona, gladdening all thy warriors further, said,—In the very sight of all the troops, and before the eyes of you all, my father, after he had laid aside his weapons, was slain by Dhrishtadyumna![6-7] By that wrath which such an act might kindle, and for the sake also of my friend, ye kings, I swear truly before you all! Listen then to that oath of mine![8] *Without slaying Dhrishtadyumna I shall not doff my armour!* If this vow of mine be not fulfiled, let me not go to heaven![9] Be it Arjuna,

be it Bhimasena, or be it anybody else, whoever will come against me I will crush him or all of them! There is no doubt in this!"[9]—After Açwatthāman had uttered these words, the entire Bharata army, united together, rushed against the Pāndavas, and the latter also rushed against the former.[10] That collision of brave leaders of car-divisions, O Bhārata, became exceedingly awful. A destruction of life then set in at the van of the Kurus and the Srinjayas, that resembled what takes place at the last great universal dissolution.[11*] Upon the commencement of that passage-at-arms, various (superior) beings, with the gods, came there, accompanied by the *Apsaras*, for beholding those foremost of men.[13] Filled with joy, the *Apsaras* began to cover those foremost of men devoted to the duties of their order, with celestial garlands, with diverse kinds of celestial perfumes, and with diverse species of gems.[14] Soft winds bore those excellent odors to the nostrils of all the foremost of warriors. Having smelt those perfumes in consequence of the action of the wind, the warriors once more engaged in battle, and striking one another began to fall down on the Earth.[15] Strewn with celestial flowers, with beautiful shafts equipt with wings of gold, and with many foremost of warriors, the Earth looked beautiful like the firmament bespangled with myriads of stars.[16] Then in consequence of cheers coming from the welkin and the noise of musical instruments, the furious passage-at-arms distinguished by twang of bows and clatter of car-wheels and shouts of warriors became exceedingly fierce."[17]

Section LVIII.

"Sanjaya said,—"Thus raged that great battle between those lords of Earth when Arjuna and Karna and Bhimasena the son of Pāndu became angry.[1] Having vanquished the son of Drona, and other great car-warriors, Arjuna, O king, addressing Vāsudeva, said,[2]—Behold, O Krishna of mighty arms, the Pāndava army is flying away! Behold, Karna is slaying

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* I adopt the Bombay reading. *Kāla-yugānta* is explained as the *Mahāpralaya*.—T.

our great car-warriors in this battle![3] I do not, O thou of Daçārha's race, see king Yudhishthira the just! Nor is the standard of Dharma's son, O foremost of warriors, visible![4] The third part of the day still remaineth, O Janārddana! No one amongst the Dhārtarāshtras cometh against me for fight![5] For doing, therefore, what is agreeable to me, proceed to the spot where Yudhishthira is! Beholding Dharma's son safe and sound with his younger brothers in battle,[6] I will again fight with the foe, O thou of Vrishni's race!—At these words of Vibhatsu, Hari quickly proceeded on that car[7] to that spot where king Yudhishthira, along with the mighty Srinjaya car-warriors of great strength, were fighting with the foe, making death their goal.[8] During the progress of that great carnage, Govinda, beholding the field of battle, addressed Savyasāchin, saying.[9]—Behold, O Pārtha, great and awful is this carnage, O Bhārata, of Kshatriyas on Earth for the sake of Duryodhana![10] Behold, O Bhārata, the gold-backed bows of slain warriors, as also their costly quivers displaced from their shoulders![11] Behold those straight shafts equipt with wings of gold, and those clothyard arrows washed with oil and looking like snakes freed from their sloughs![12] Behold, O Bhārata, those scimitars, decked with gold and having ivory handles, and those displaced shields embossed with gold![13] Behold those lances decked with gold, those darts having golden ornaments, and those huge maces twined round with gold![14] Behold those swords adorned with gold, those axes with golden ornaments, and the heads of those battle-axes fallen off from their golden handles.[15] Behold those iron *Kuntas*, those short clubs exceedingly heavy, those beautiful rockets, those huge bludgeons with spiked heads, those disci displaced from the arms of their wielders, and those spears (that have been used) in this dreadful battle![16] Endued (while living) with great activity, warriors that came to battle, having taken up diverse weapons, are lying, though deprived of life, as if still alive![17] Behold, thousands of warriors lying on the field, with limbs crushed by means of maces, or heads broken by means of heavy clubs, or torn and mangled by elephants and steeds and cars.[18] The field of battle is covered with shafts and darts and swords

and axes and scimitars and spiked maces and lances and iron *Kuntas* and battle-axes, and the bodies of men and steeds and elephants, hacked with many wounds and covered with streams of blood and deprived of life, O slayer of foes![19-20] The Earth looks beautiful, O Bhārata, with arms smeared with sandal, decked with *Angadas* of gold and with *Keyuras*, and having their ends cased in leathern fences.[21] With hands cased in leathern fences, with displaced ornaments, with severed thighs, looking like elephants' trunks, of many active warriors,[22] with fallen heads, decked with costly gems and ear-rings, of heroes having large expansive eyes, the Earth looks exceedingly beautiful![23] With headless trunks smeared all over with blood, with severed limbs and heads and lips, the Earth looks, O best of the Bharatas, like an altar strewn with extinguished fires![24] Behold those beautiful cars with rows of golden bells, broken in diverse ways, and those slain steeds lying scattered on the field, with arrows yet sticking to their bodies![25] Behold those bottoms of cars, those quivers, those banners, those diverse kinds of standards, those gigantic conchs of car-warriors, white in hue and scattered all over the field![26] Behold those elephants, huge as hills, lying on the Earth, with tongues lolling out, and those other elephants and steeds, deprived of life and decked with triumphal banners![27] Behold those housings of elephants, and those skins and blankets, and those other beautiful and variegated and torn blankets![28] Behold those rows of bells torn and broken in diverse ways in consequence of falling elephants of gigantic size, and those beautiful goads set with stones of *lapis lazuli*, and those hooks falling upon the ground![29] Behold those whips, adorned with gold, and variegated with gems, still in the grasp of (slain) horsemen, and those blankets and skins of the *Rānku* deer falling on the ground but which had served for seats on horse-back.[30] Behold those gems for adorning the diadems of kings, and those beautiful necklaces of gold, and those displaced umbrellas and yak-tails for fanning![31] Behold the Earth, miry with blood, strewn with the faces of heroes, decked with beautiful ear-rings and well-cut beards and possessed of the splendour of the moon and stars![32] Behold those wounded warriors in whom life is

not yet extinct and who, lying all around, are uttering wails of woe! Their relatives, O prince, casting aside their weapons, are tending them, weeping incessantly![33] Having covered many warriors with arrows and deprived them of life, behold, those combatants, endued with activity, longing for victory, and swelling with rage, are once more proceeding for battle against other antagonists![34] Others are running hither and thither on the field! Begged for water by fallen heroes related to them,[35] others have gone in quest of drink! Many, O Arjuna, are breathing their last meanwhile! Returning, their brave relatives, seeing them become senseless,[36] are throwing down the water they have brought and are running wildly, shouting at one another! Behold, many have died after having slaked their thirst, and many, O Bhārata, are dying while drinking![37] Others, though affectionate towards relatives, still deserting their dear relatives, are seen to rush towards foes in great battle![38] Others, again, O best of men, biting their nether lips, and with faces rendered terrible in consequence of the contraction of their bows, are surveying the field all around![39]—While saying these words unto Arjuna, Vāsudeva proceeded towards Yudhishthira. Arjuna also, for beholding the king in that great battle, repeatedly urged Govinda, saying,—*Proceed, Proceed*![40]—Having shown the field of battle to Pārtha, Mādhava, while proceeding quickly, slowly said unto Pārtha once more,[41]—Behold those kings rushing towards king Yudhishthira! Behold Karna, who resembles a blazing fire, on the arena of battle![42] Yonder the mighty-bowman Bhima is proceeding to battle! They that are the foremost among the Pānchālas, the Srinjayas, and the Pāndavas,—they, that is, that have Dhrishtadyumna for their head,—are following Bhima![43] The vast army of the enemy is again broken by the rushing Pārthas! Behold, O Arjuna, Karna is trying to rally the flying Kauravas![44] Resembling the Destroyer himself in impetuosity and Indra himself in prowess, yonder proceedeth Drona's son, O thou of Kuru's race, that hero, viz., who is the foremost of all wielders of weapons![45] The mighty car-warrior Dhrishtadyumna is rushing against that hero! The Srinjayas are following the lead of Dhrishtadyumna! Behold, the Srinjayas are

falling!"—Thus did the invincible Vāsudeva describe everything unto the diadem-decked Arjuna. Then, O king, commenced a terrible and awful battle.[47] Loud leonine shouts arose as the two hosts encountered each other, O monarch, making death their goal.[48] Even thus, O king, in consequence of thy evil counsels, did that destruction set in on Earth, O lord of Earth, of both thy warriors and those of the enemy!"[49]

Section LIX.

"Sanjaya said,—"Then the Kurus and the Srinjayas once more fearlessly encountered each other in battle, the Pārthas being headed by Yudhishthira, and ourselves headed by the Suta's son.[1] Then commenced a terrible battle, making the hair to stand on end, between Karna and the Pāndavas, that increased the population of Yama's kingdom.[2] After that furious battle, producing rivers of blood, had commenced, and when a remnant only of the brave *Samsaptakas*, O Bhārata, were left unslaughtered,[3] Dhrishtadyumna, O monarch, with all the kings (on the Pāndava side), and those mighty car-warriors, the Pāndavas themselves, all rushed against Karna only.[4] Like the mountain receiving a vast body of water, Karna, unaided by any one, received in that battle all those advancing warriors filled with joy and longing for victory.[5] Those mighty car-warriors, encountering Karna, were beat off and broken like a mass of water beat back on all sides when it encounters a mountain.[6] The battle, however, that took place between them and Karna made the hair to stand on end. Then Dhrishtadyumna assailed the son of Rādhā with a straight shaft in that battle, and addressing him said,—Wait, Wait![7]—The mighty car-warrior Karna, filled with rage, shook his foremost of bows called *Vijaya*, and cutting off the bow of Dhrishtadyumna as also his arrows resembling snakes of virulent poison, assailed Dhrishtadyumna himself with nine arrows. Those arrows, O sinless one, piercing through the gold-decked armour of the high-souled son of Prishata,[8-9] became bathed in blood and looked beautiful like so many coccinella. The mighty car-warrior Dhrishtadyumna, casting aside that

broken bow,[10] took up another bow and a number of shafts resembling snakes of virulent poison. With those straight shafts numbering seventy, he pierced Karna.[11] Similarly, O king, Karna, in that battle, covered Prishata's son, that scorcher of foes, with many shafts resembling snakes of virulent poison. The slayer of Drona, that great bowman, retaliated by piercing Karna with many keen shafts.[12] Filled with rage, Karna then, O monarch, sped at his antagonist a gold-decked shaft that resembled a second rod of Death.[13] That terrible shaft, O monarch, as it coursed impetuously towards Prishata's son, the grandson of Cini, O king, cut off into seven fragments, desplaying great lightness of hand.[14] Beholding his shaft baffled by the arrows of Sātyaki, O king, Karna resisted Sātyaki with showers of arrows from every side.[15] And he pierced Sātyaki in that encounter, with seven clothyard shafts. The grandson of Cini, however, pierced him in return with many arrows decked with gold.[16] The battle then that took place, O king, between those two warriors was such as to fill both spectators and auditors with fear. Though awful, soon it became beautiful and a deserving objects of sight.[17] Beholding the feats, in that encounter, of Karna and the grandson of Cini, the hair of all the creatures there present seemed to stand on end.[18] Meanwhile the mighty son of Drona rushed against Prishata's son, that chastiser of foes, and queller of the prowess of all enemies.[19] Filled with rage, Drona's son, that subjugator of hostile towns, addressing Dhrishtadyumna, said,—Wait, wait, O slayer of a Brāhmana, thou shalt not escape me today with life![20]—Having said these words, that mighty car-warrior of great lightness of hand, striving resolutely, deeply pierced the brave son of Prishata, who also strove to the utmost of his prowess, with many keen and terrible shafts endued with great impetuosity. As Drona (while alive), beholding the son of Prishata, O sire, had become cheerless and regarded him as his death, even so that slayer of hostile heroes, the son of Prishata, beholding Drona's son in that battle, now regarded him as his death.[21-23] Soon, however, remembering that he was unslayable in battle by means of weapons, rushed with great speed against Drona's son, like the Destroyer

rushing against the Destroyer at the time of the universal dissolution.[24] Drona's heroic son, however, O monarch, beholding Dhrishtadyumna stationed before him, drew deep breaths in wrath and rushed towards him.[25] Both of them were filled with great rage at sight of each other. Endued with great activity, the valiant son of Drona then, O monarch, said these words unto Dhrishtadyumna staying not far from him:—O wretch amongst the Pānchālas, I shall today despatch thee to Yama![26-27] The sin thou hast committed by slaying Drona before will fill thee today with regret, to thy great evil,[28] if thou stayest in battle without being protected by Pārtha, or if thou dost not fly away, O fool! I tell thee truly![29]—Thus addressed, the valiant Dhrishtadyumna replied, saying,—That same sword of mine which answered thy sire resolutely engaged in battle, will today answer this speech of thine![30] If Drona could be slain by me, O thou that art a Brāhmana in name only, why should I not then, putting forth my prowess, slay thee also in battle today?[31]—Having said these words, the wrathful commander of the Pāndava forces, viz., the son of Prishata, pierced Drona's son with a keen arrow.[32] Then Drona's son, filled with great rage, shrouded every side of Dhrishtadyumna, O king, in that battle, with straight arrows.[33] Shrouded with thousands of arrows, neither the welkin, nor the points of the compass, nor the combatants all around, could, O monarch, be any longer seen.[34] Similarly, the son of Prishata, O king, shrouded Drona's son, that ornament of battle, with arrows, in the very sight of Karna.[35] The son of Rādhā, too, O monarch, singly resisted the Pānchālas and the Pāndavas and the (five) sons of Draupadi and Yudhāmanyu and the mighty car-warrior Sātyaki, in consequence of which feat he became the cynosure of all eyes.[36] Then Dhrishtadyumna, in that battle, cut off the very tough and formidable bow of Drona's son as also all his arrows resembling snakes of virulent poison.[37] Drona's son, however, with his arrows, destroyed, within the twinkling of an eye, the bow, the dart, the mace, the standard, the steeds, the driver, and the car of Prishata's son.[38] Bowless and carless and steedless and driverless, the son of Prishata then took up a huge scimitar and a

blazing shield decked with a hundred moons.[38] Endued with great lightness of hand, and possessed of mighty weapons, that mighty car-warrior, viz., the heroic son of Drona, O king, quickly cut off, in that battle, with many broad-headed arrows, those weapons also[39] of Dhrishtadyumna before the latter could come down from his car. All this seemed exceedingly wonderful. The mighty car-warrior Açwatthāman, however, though struggling vigorously, could not, O chief of the Bharatas, slay the carless and steedless and bowless Dhrishtadyumna although pierced and exceedingly mangled with many arrows.[41-42] When, therefore, O king, the son of Drona found that he could not slay his enemy with arrows, he laid aside his bow and quickly proceeded towards the son of Prishata.[43] The impetuosity of that high-souled one, as he rushed towards his foe, resembled that of Garuda swooping down for seizing a large snake.[44] Meanwhile Mādhava, addressing Arjuna, said,—Behold, O Pārtha, how the son of Drona is rushing with great speed towards the car of Prishata's son! Without doubt, he will slay the prince![45] O mighty-armed one, O crusher of foes, rescue the son of Prishata, who is now within the jaws of Drona's son as if within the jaws of Death himself![46]—Having said these words, the valiant Vāsudeva urged the steeds towards that spot where Drona's son was.[47] Those steeds, of the splendour of the moon, urged by Keçava, proceeded towards the car of Drona's son, devouring the very skies.[48] Beholding those two of great energy, viz., Krishna and Dhananjaya, coming towards him, the mighty Açwatthāman made great efforts for slaying Dhrishtadyumna soon.[49] Seeing Dhrishtadyumna dragged, O ruler of men, by his enemy, the mighty Pārtha sped many arrows at the son of Drona.[50] Those arrows, decked with gold and sped from *Gāndiva*, approached the son of Drona and pierced him deeply like snakes penetrating into an anthill.[51] Thus pierced with those terrible arrows, the valiant son of Drona, O king, abandoned the Pānchāla prince of immeasurable energy.[52] Indeed, the hero, thus afflicted with Dhananjaya's shafts, mounted on his car, and taking up his own excellent bow, began to pierce Pārtha with many shafts.[53] Meanwhile, the heroic Sahadeva, O ruler of men, bore away

on his own car the son of Prishata, that scorcher of foes.[54] Arjuna then, O king, pierced Drona's son with many arrows. Filled with rage, Drona's son struck Arjuna in the arms and the chest.[55] Thus provoked, Pārtha, in that battle, sped at Drona's son, a long shaft that resembled a second rod of Death or, rather, Death himself. That arrow of great splendour fell upon the shoulder of the Brāhmana hero.[56] Exceedingly agitated, O monarch, in that battle, by the violence of the stroke, he sat down on the terrace of his car and swooned away.[57] Then Karna, O monarch, shook his bow *Vijaya* and, filled with rage, repeatedly eyed Arjuna in that battle, desiring a single combat with him.[58] Meanwhile the driver of Drona's son, beholding the latter senseless, quickly bore him away on his car from the field of battle.[59] Beholding Prishata's son rescued and Drona's son afflicted, the Pānchālas, O king, expectant of victory, began to utter loud shouts.[60] Thousands of sweet instruments began to be sounded. Seeing such wonderful feats in battle, the combatants uttered leonine roars.[61] Having achieved that feat, Pārtha addressed Vāsudeva, saying, —Proceed, O Krishna, towards the *Samsaptakas*, for this is greatly desired by me![62]—Hearing those words of Pāndu's son, he of Daçārha's race proceeded on that car graced with many banners and whose speed resembled that of the wind or the mind.[63]"

Section LX.

"Sanjaya—'Meanwhile Krishna, pointing out king Yudhishthira the just unto Kunti's son Pārtha, addressed him in these words:'[1]—Yonder, O son of Pāndu, thy brother (Yudhishthira) is being pursued by many mighty and great bowmen amongst the Dhārtarāshtras, all inspired with the desire of slaughtering him![2] The mighty Pānchālas, difficult of defeat in battle, are proceeding after the high-souled Yudhishthira from desire of rescuing him![3] Yonder, Duryodhana, O Pārtha, the king of the whole world, clad in mail and accompanied by a large car force, is pursuing the Pāndava king![4] Impelled by the

desire of slaughtering his rival, the mighty Duryodhana, O tiger among men, is pursuing him, accompanied by his brothers the touch of whose weapons is as fatal as that of poisonous snakes and who are all conversant with every mode of warfare.[5] Those Dhārtarāshtra elephants and horse and car-warriors and foot are coming for seizing Yudhishthira like poor men for seizing a precious gem.[6] Behold, checked by Sātyaki and Bhima, they have again been stupified, like the *Daityas*, that desired to take away the *Amrita*, made motionless by Cakra and Agni![7] The mighty car-warriors (of the Kuru army), however, in consequence of the vastness of their numbers, are again proceeding towards Yudhishthira like a vast quantity of water in the season of rains rushing towards the ocean.[8] Those mighty bowmen are uttering leonine roars, blowing their conchs, and shaking their bows.[9] I regard Kunti's son Yudhishthira, thus brought under the influence of Duryodhana, to be already within the jaws of Death or already poured as a libation on the sacrificial fire.[10] The army of Dhritarāshtra's son, O Pāndava, is arrayed and equipt duly. Cakra himself, coming within the range of its arrows, can scarcely escape.[11] Who will in battle bear the impetuosity of the heroic Duryodhana who shoots showers of arrows with the greatest celerity and who, when angry, resembles the Destroyer himself?[12] The force of the heroic Duryodhana's shafts, or Drona's son's, or Kripa's, or Karna's, would break down the very mountains![13] That scorcher of foes, viz., king Yudhishthira, was once compelled by Karna to turn his back upon the field. The son of Rādhā is endued with great might and great lightness of hand. Possessed of great skill, he is accomplished in battle. He is competent to afflict the eldest son of Pāndu in fight, especially when he is united with the mighty and brave sons of Dhritarāshtra![14-15] Of rigid vows, when the son of Prithā had been engaged in battle with all those warriors, other great car warriors had struck him and contributed to his defeat.[16] The king, O best of the Bharatas, is exceedingly emaciated in consequence of his fasts. He is endued with *Brāhma* force, but the puissant one is not endued with much of Kshatriya might![17] Assailed, however, by Karna, the royal son of Pāndu,

viz., Yudhishthira, that scorcher of foes, hath been placed in a situation of great peril.[18] I think, O Pārtha, that king Yudhishthira hath fallen! Indeed, since that chastiser of foes, viz., the wrathful Bhimasena, coolly beareth the leonine roars of the frequently-shouting Dhārtarāshtras longing for victory and blowing their conchs,[19-20] I think, O bull among men, that Pāndu's son Yudhishthira is dead! Yonder Karna urges forward the mighty car-warriors of the Dhārtarāshtras![21] The mighty (Dhārtarāshtra) car-warriors are surrounding the royal son of Prithā with the weapons called *Sthunākarna*, *Indrajāla*, and *Pāçupata*, and with clouds of other weapons![22] The king, O Bhārata, is deeply afflicted and exceedingly weakened, since the Pānchālas and the Pāndavas, those foremost of all wielders of weapons, are proceeding with great speed towards him at a time when speed is of the highest moment, like strong men rushing to the rescue of a person sinking in a bottomless sea![23-24] The king's standard is no longer visible! It has probably been struck down by Karna with his shafts! In the very sight of the twins, O Pārtha, and of Sātyaki and Cikhandin,[25] and Dhrishtadyumna and Bhima and Catānika, O lord, as also of all the Pānchālas and the Chedis, O Bhārata,[26] yonder Karna is destroying the Pāndava division with his arrows, like an elephant destroying an assemblage of lotuses.[27] There, those car-warriors of thy army, O son of Pāndu, are flying away! See, see, O Pārtha, how those great warriors are retreating![28] Those elephants, O Bhārata, assailed by Karna in battle, are flying away in all directions, uttering cries of pain![29] There, those crowds of car-warriors, routed in battle, O Pārtha, by Karna, that crusher of foes, are flying away in all directions![30] Behold, O Pārtha, that foremost of standards, of the Suta's son, on his car, bearing the device of the elephant's rope, is seen to move all over the field![31] There, the son of Rādhā is now rushing against Bhimasena, scattering hundreds of shafts as he proceeds and slaughtering thy army therewith![32] There, those mighty car-warriors of the Pānchālas are being routed (by Karna) even as the *Daityas* had been routed by Çakra in dreadful battle![33] There, Karna, having vanquished the Pānchālas, the Pāndus,

and the Srinjayas, is casting his eyes on all sides, I think, for seeking thee![34] Behold, O Pārtha, Karna, as he beautifully draws his foremost of bows, looketh exceedingly beautiful even as Cakra in the midst of the celestials, after vanquishing his foes![35] There, the Kauravas, beholding the prowess of Karna, are roaring and inspiring the Pāndus and the Srinjayas with fear on every side![36] There, Karna himself, terrifying the Pāndus with his whole soul, in dreadful battle, is addressing all the troops, O giver of honors, saying,[37]—[Blessed be ye, advance, ye Kauravas and rush with such speed that no Srinjaya may, in this battle, escape with life![38] United together, do this all of you! As regards ourselves, we will follow you behind!]—Saying these words, he is advancing behind (his troops), scattering his shafts.[39] Behold Karna, O Pārtha, adorned with his white umbrella in this battle, and looking like the Udaya hills adorned by the moon![40] With his beautiful umbrella of a hundred ribs, resembling the moon in full, held over his head, O Bhārata, in this battle,[41] Karna, O prince, is casting his glances after thee! Without doubt, he will, in this battle, come hither, with great speed![42] Behold him, O mighty-armed one, as he shaketh his formidable bow and shooteth, in this dreadful battle, his shafts resembling snakes of virulent poison![43] There, the son of Rādhā turneth towards this direction, beholding thy banner bearing the ape, and desiring, O Pārtha, an encounter with thee, O scorcher of foes! Indeed, he cometh for his own destruction, even like an insect into the mouth of a lamp![44] Wrathful and brave, he is ever engaged in the good of Dhritarāshtra's son. Of wicked understanding, he is always unable to put up with thee![45] Beholding Karna alone and unsupported, Dhritarāshtra's son, O Bhārata, turneth towards him with great resolution, accompanied by his car force, for protecting him.[46] Let that wicked-souled one, along with all those allies of his, be slain by thee, putting forth thy vigor, from desire of winning fame, kingdom and happiness![47] Both of you are endued with great strength. Both of you are possessed of great celebrity. When encountering each other in battle, O Pārtha, like a celestial and a *Dānava* in the great battle between the gods and the *Asuras*, let all the Kauravas be held

thy prowess![48]* Beholding thee filled with great rage and Karna also excited to fury, O bull of Bharata's race, Duryodhana in wrath will not be able to do anything![49] Remembering thyself to be of purified soul, O bull of Bharata's race, and remembering also that the son of Rādhā harboureth a great animosity for the virtuous Yudhishthira,[50] achieve that, O son of Kunti, which should now be achieved! Righteously setting thy heart on battle, advance against that leader of car-warriors![51] There, five hundred foremost of car-warriors, O thou best of car-warriors, that are endued with great might and fierce energy,[52] and five thousand elephants, and twice as many horse, and innumerable foot-soldiers, all united together, O son of Kunti,[53] and protecting one another, O hero, are advancing against thee! Show thyself, of thy own will, unto that great bowman, viz., the Suta's son! Advance, O bull of Bharata's race, towards him with great speed![54] There, Karna, filled with great wrath, is rushing against the Pānchālas! I see his standard approaching towards the car of Dhrishtadyumna! I think he will exterminate the Pānchālas![55] I will tell thee, O bull of Bharata's race, some good news, O Pārtha! King Yudhishthira the just is living![†][56] There, the mighty-armed Bhima, having returned, is stationed at the head of the army, supported by the Srinjayas and by Sātyaki, O Bhārata![57] There, the Kauravas are being slaughtered with keen shafts by Bhimasena, O son of Kunti, and the high-souled Pānchālas![58] The troops of Dhritarāshtra's son, with their faces turned from the field, and with blood streaming down from their wounds, are speedily flying away from battle, struck by Bhima with his shafts![59] Bathed in blood, the Bharata army, O chief of Bharata's race, presents an exceedingly cheerless aspect like that of the Earth when divested of crops.[60] Behold, O son of Kunti, Bhimasena, that foremost of combatants, filled with rage like a snake of virulent poison, and engaged in routing the (Kaurava) host![61] Yellow and red and black and white banners, adorned with stars and moons

* 48 is a triplet; the third line is omitted in certain Bengal texts.—T.

† The Bombay edition reads the second line with a slight variation.—T.

and Suns, as also many umbrellas, O Arjuna, lay scattered about![62] Made of gold or silver or brass and other metals, standards are lying about, and elephants and steeds also, scattered all over the field![63] There, those car-warriors are falling from their cars, deprived of life by the unreturning Pānchālas with shafts of diverse kinds.[64] There, the Pānchālas of great speed, O Dhananjaya, are rushing against the riderless Dhārtarāshtra elephants and steeds and cars![65] Reckless of their very lives, O chastiser of foes, those warriors, difficult of defeat in battle, aided by the might of Bhimasena, are crushing, O tiger among men, the hostile force![66] There, the Pānchālas are uttering loud roars and blowing their conchs as they are rushing against their foes and crushing them with their shafts in battle![67] Behold their great energy and power! Through sheer valor, the Pānchālas are slaughtering the Dhārtarāshtras like angry lions slaying elephants![68] Unarmed, they are snatching the weapons of their armed foes and with those weapons thus snatched are slaying their foes that are effectual smiters, and uttering loud roars![69] The heads and arms of their foes are being struck off and felled on the field! The Pānchāla cars and elephants and horse are all worthy of the highest praise![70] Like swans of great speed leaving the Mānasa lake and rushing into the Ganges, the Pānchālas are rushing against the Kauravas, and every part of the vast Dhārtarāshtra force is assailed by them![71] Like bulls resisting bulls, the heroic Kripa and Karna and other leaders are putting forth all their valor for resisting the Pānchālas![72] The Pānchāla heroes headed by Dhrishtadyumna are slaying thousands of their foes, viz., the great car-warriors of the Dhārtarāshtra army already sinking in the ocean of Bhima's weapons![73] Beholding the Pānchālas overwhelmed by their foes, the fearless son of the Wind-god, assailing the hostile force, is shooting his shafts and uttering loud roars![74] The greater portion of the vast Dhārtarāshtra army has become exceedingly frightened.[75] Behold, those elephants, pierced by Bhima with his clothyard shafts, are falling down like mountain summits riven by the thunder-bolt of Indra![76] There, those huge elephants, deeply pierced with the straight shafts of Bhimasena,

are flying away, crushing their own ranks!'[77] Dost thou not recognise the unbearable leonine shouts, O Arjuna, of the terribly-roaring Bhimasena inspired with desire of victory in battle?'[78] There, the prince of the Nishādas, filled with rage, is coming against the son of Pāndu, on his foremost of elephants, from desire of slaying him with his lances, even like the Destroyer himself armed with his bludgeon![79] Struck by Bhima with ten keen clothyard shafts endued with the splendour of the fire or the Sun, the two arms of the roaring prince, with lances in grasp, are lopped off![80] Slaying the prince, Bhima proceedeth against other elephants looking like masses of blue clouds and ridden by riders guiding them with skill.[81] Behold those riders striking Vrikodara with darts and lances in profusion! Slaying with his keen shafts those elephants seven at a time, their triumphal standards also, O Pārtha, are cut down by thy elder brother! As regards those other elephants, each of them is being slain with ten shafts by him.[82-83] The shouts of the Dhārtarāshtras are no longer heard, now that Bhima, O bull of Bharata's race, who is equal to Purandara himself, is engaged in battle![84] Full three *Akshauhinis* of Duryodhana's soldiers had been assembled together (in front of Bhima). They have all been checked by that lion among men, viz., Bhimasena, in wrath!'—[85]

"Sanjaya continued,—'Beholding that feat, difficult of accomplishment, achieved by Bhimasena, Arjuna, with his keen shafts, destroyed the remnant of his foes.[86] The mighty *Samsaptakas*, O lord, slaughtered in battle and routed (by Arjuna), fled away in all directions, overcome with fear.[87] Many amongst them (that fell), became the guests of Cakra and attained to great happiness. As regards Pārtha, that tiger among men continued, with his straight shafts, to slaughter the Dhārtarāshtra host consisting of four kinds of forces.'"[88]

Section LX.

"Dhritarāshtra said,—'When Bhima and Pāndu's son Yudhishthira were engaged in battle, when my troops were being slaughtered by the Pāndus and the Srinjayas,' when, in-

deed, my vast army was being broken and routed and repeatedly became cheerless, tell me, O Sanjaya, what the Kauravas did?'

"Sanjaya said,—'Beholding the mighty-armed Bhima, the Suta's son of great valor, with eyes red in wrath, O king, rushed towards him.[3] Seeing thy army fly away from Bhimasena, the mighty Karna, O king, rallied it with great efforts.[4] The mighty-armed Karna, having rallied thy son's host, proceeded against the Pāndavas, those heroes difficult of defeat in battle.[5] The great car-warriors of the Pāndavas also, shaking their bows and shooting their shafts, proceeded against the son of Rādhā.[6] Bhimasena, and the grandson of Cini, and Cikhandin, and Janamejaya, and Dhrishtadyumna of great strength, and all the Prabhadrakas,[7] and those tigers among men, viz., the Pānchālas, filled with rage and inspired with desire of victory, rushed in that battle, from every side, against thy army.[8] Similarly the great car-warriors of thy army, O king, quickly proceeded against the Pāndava host, desirous of slaughtering it.[9] Teeming with cars and elephants and horse, and abounding with foot-soldiers and standards, the two armies then, O tiger among men, assumed a wonderful aspect.[10] Cikshandin proceeded against Karna, and Dhrishtadyumna proceeded against thy son Dusçāsana, accompanied by a large force.[11] Nakula proceeded against Vrishasena, while Yudhishthira against Chitrasena. Sahadeva, O king, in that battle, proceeded against Uluka.[12] Sātyaki proceeded against Cakuni, and the sons of Draupadi against the other Kauravas. The mighty car-warrior Açwatthāman proceeded, with great care, against Arjuna.[13] Gotama's son Kripa proceeded against the mighty bowman Yudhāmanyu, while Kritavarman of great strength proceeded against Uttamaujas.[14] The mighty-armed Bhimasena, O sire, alone and unsupported, resisted all the Kurus and thy sons at the head of their division.[15] The slayer of Bhishma, viz., Cikhandin, then, O monarch, with his winged arrows, resisted Karna careering fearlessly in that battle.[16] Held in check, Karna then, his lips trembling in rage, assailed Cikhandin with three arrows in the midst of his eyebrows.[17] With those three arrows sticking on his fore head, Cikhandin looked highly

beautiful like a silver mountain with three elevated crests.[18] Deeply pierced by the Suta's son in that encounter, the mighty bowman Cikhandin pierced Karna, in return, with ninety keen shafts.[19] The mighty car-warrior Karna then, slaying Cikhandin's steeds and next his driver with three arrows, cut off his standard with a razor-faced arrow.[20] That mighty car-warrior then, that scorcher of foes, filled with rage, jumped down from his steedless car and hurled a dart at Karna.[21] Cutting off that dart with three shafts in that encounter, Karna then, O Bhārata, pierced Cikhandin with nine keen arrows.[22] Avoiding then the shafts sped from Karna's bow, that best of men, viz., Cikhandin, exceedingly mangled, retreated speedily from that spot.[23] Then Karna, O monarch, began to scatter the troops of the Pāndavas, like a mighty wind scattering a heap of cotton.[24] Meanwhile Dhrishtadyumna, O monarch, afflicted by thy son, pierced Dusçāsana, in return, with three arrows in the centre of the chest.[25] Then Dusçāsana, O sire, pierced his assailant's left arm with a broad-headed shaft, sharp and straight and equipt with wings of gold.[26] Thus pierced, Dhrishtadyumna, filled with wrath and the desire to retaliate, sped a terrible shaft, O Bhārata, at Dusçāsana.[27] Thy son, however, O king, with three shafts of his, cut off that impetuous arrow sped by Dhrishtadyumna as it coursed towards him.[28] Approaching Dhrishtadyumna then, he struck him in the arms and the chest with seventeen other broad-headed shafts adorned with gold.[29] Thereat Prishata's son, filled with rage, cut off Dusçāsana's bow, O sire, with a sharp razor-headed arrow, at which all the troops there uttered a loud shout.[30] Taking up then another bow, thy son, as if smiling, held Dhrishtadyumna in check with showers of arrows from every side.[31] Beholding the prowess of that high-souled son of thine, the combatants as also the *Siddhas* and the *Apsaras*, became all filled with wonder.[32] We then saw the mighty Dhrishtadyumna thus assailed by the Dusçāsana to resemble a huge elephant held in check by a lion.[33] Then many Pānchāla car-warriors and elephants and horse, O elder brother of Pāndu, desirous of rescuing the commander (of the Pāndava army), encompassed thy son.[34] The

battle that commenced, O scorcher of foes, between thy warriors and the enemy, presented as frightful a sight as that which may be seen at the destruction of all creatures at the end of the *Yuga*.[35]

"'Vrishasena, staying by the side of his father, having pierced Nakula with five arrows made wholly of iron, pierced him once again with three other arrows.[36] The heroic Nakula then, as if smiling, deeply pierced Vrishasena in the chest with a clothyard shaft of great keenness.[37] Thus pierced by his mighty foe, that scorcher of foes, viz., Vrishasena, pierced his assailant with twenty arrows and was himself pierced by him with five.[38] Then those two bulls among men shrouded each other with thousands of arrows, at which the divisions that supported them broke.[39] Beholding the troops of Dhritarāshtra's son flying away, the Suta's son, following them, O king, began to forcibly stop them.[40] After Karna had gone away, Nakula proceeded against the Kauravas. Karna's son also, avoiding Nakula,[41] proceeded quickly, O sire, to where his father the son of Rādhā was, for protecting his car-wheel.

"'The angry Uluka was held in check by Sahadeva.[42] Having slain his four steeds, the valiant Sahadeva then despatched his foe's driver to the abode of Yama.[43] Uluka then, that delighter of his father, jumping down from his car, O king, quickly proceeded and entered the division of the Trigartas.[44] Sātyaki, having pierced Cakuni with twenty keen arrows, easily cut off the standard of Suvala's son with a broad-headed arrow.[45] The valiant son of Suvala, filled with rage, O king, in that encounter, pierced Sātyaki's armour and then cut off his golden standard.[46] Then Sātyaki pierced him in return with many keen arrows, and struck his driver, O monarch, with three arrows.[47] With great speed then, he despached with other shafts the steeds of Cakuni to Yama's abode. Speedily alighting then, O bull among men, from his car, Cakuni,[48] that mighty car-warrior, quickly ascended the car of Uluka. The latter then bore away with great speed his father from Cini's grandson, that warrior skilled in battle.[49] Then Sātyaki, O king, rushed in that battle against thy army with great impetuosity, at which that army broke.[50] Shrouded with

the arrows of Cini's grandson, thy army, O monarch, fled away on all sides with great speed, and fell down deprived of life.[51]

"Thy son resisted Bhimasena in that battle. In a trice Bhima made that ruler of men steedless and driverless and carless and standardless, at which the (Pāndava) troops became highly glad. Then thy son, O king, went away from Bhimasena's presence.[52-55] The whole Kuru army, at this, rushed against Bhimasena. Tremendous became the din made by those combatants inspired with the desire of slaying Bhimasena.[54] Yudhāmanyu, piercing Kripa, quickly cut off his bow. Then Kripa, that foremost of all wielders of weapons, taking up another bow,[55] felled Yudhāmanyu's standard and driver and umbrella on the Earth. At this, the mighty car-warrior Yudhāmanyu retreated on his car, driving it himself.[56] Uttamaujas covered the terrible son of Hridikā, endued with terrible prowess, with a thick shower of arrows like a cloud pouring torrents of rain on a mountain.[57] The battle between them, O scorcher of foes, became so awful that its like, O monarch, I had never seen before.[58] Then Kritavarman, O king, in that encounter, suddenly pierced Uttamaujas in the chest at which the latter sat down on the terrace of his car.[59] His driver then bore away that foremost of car-warriors. Then the whole Kuru army rushed at Bhimasena.[60] Dusçāsana and Suvala's son, encompassing the son of Pāndu with a large elephant force, began to strike him with small arrows.[61] Then Bhima, causing the wrathful Duryodhana to turn his back on the field by means of hundreds of arrows, quickly rushed towards that elephant force.[62] Beholding that elephant force advance impetuously against him, Vrikodara became filled with great rage and invoked his celestial weapons. And he began to strike elephants with elephants like Indra striking the *Asuras*.[63*] While engaged in slaughtering those elephants, Vrikodara, in that battle, covered the welkin with his shafts like myriads of insects covering a fire.[64] Like the wind scattering masses of clouds, Bhima quickly scattered and destroyed crowds of elephants united together in thousands.[65] Covered all over with

* A triplet in the Bengal texts.—T.

networks of gold, as also with many gems, the elephants looked exceedingly beautiful in that battle like clouds charged with lightning.[65] Slaughtered by Bhima, those elephants, O king, began to fly away. Some amongst them, with their hearts pierced, fell down on the Earth.[67] With those fallen and falling elephants adorned with gold, the Earth looked beautiful there as if strewn with broken mountains.[68] With the fallen elephant-warriors of blazing resplendence and adorned with gems, the Earth looked beautiful as if strewn with planets of exhausted merit.[69]* Then elephants, with their temples, frontal globes, and trunks deeply pierced, fled in hundreds in that battle, afflicted with the shafts of Bhimasena.[70] Some amongst them, huge as hills, afflicted with fear and vomiting blood, ran away, their limbs mangled with arrows, and looking, on that account, like mountains with liquid metals running adown their sides.[71] People then beheld the two arms of Bhima, resembling two mighty snakes, smeared with sandal-paste and other pounded unguents, continually employed in drawing the bow.[72] Hearing the sound of his bowstring and palms that resembled the peal of thunder, those elephants, ejecting urine and excreta, ran away in fear.[73] The feats of the single-handed Bhima of great intelligence, on that occasion, shone like those of Rudra himself while engaged in destroying all creatures.'"[74]

Section LXII.

"Sanjaya said,—'The handsome Arjuna then, on that foremost car of his, unto which were yoked white steeds, and which was urged by Nārāyana himself, appeared on the scene.[1] Like the tempest agitating the ocean, Vijaya, O foremost of kings, in that battle, agitated that host of thine teeming with horsemen.[2] When the white-steeded Arjuna was otherwise engaged, thy son Duryodhana, filled with rage, and surrounded by half his troops, approached suddenly, and encompassed the

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* The righteous on Earth, after death, become planets and stars. Upon the exhaustion of their merits, they are supposed to fall down.—T.

advancing Yudhishthira inspired with the desire of revenge.* The Kuru king then pierced the son of Pāndu with three and seventy razor-headed arrows. At this, Yudhishthira the son of Kunti became inflamed with sire,[4] and quickly struck thy son with thirty broad-headed arrows. The Kaurava troops then rushed impetuously for seizing Yudhishthira.[5] Understanding the wicked intentions of the enemy, the great car-warriors of the Pāndava army, uniting together, rushed towards Yudhishthira the son of Kunti, for rescuing him.[6] Indeed, Nakula, and Sahadeva, and Dhrishtadyumana the son of Prishata, surrounded by a full *Akshauhini* of troops, thus proceeded towards Yudhishthira.[7] Bhimasena also, in that battle, crushing the great car-warriors of thy army, proceeded towards the king surrounded by foes.[8] Karna, otherwise called Vaikartana, O king, shooting dense showers of arrows, checked, singlehanded, all those mighty bowmen thus advancing (to the rescue).[9] Though they shot dense showers of arrows and hurled innumerable lances, fighting with determination, yet they were unable to even look at the son of Rādhā.[10] Indeed, the son of Rādhā, that master of all weapons offensive and defensive, by shooting dense showers of shafts, checked all those great bowmen.[11] The high-souled Sahadeva, however, quickly approaching (the spot where Duryodhana was), and invoking without loss of time a (celestial) weapon, pierced Duryodhana with twenty arrows.[12] Thus pierced by Sahadeva, the Kuru king, covered with blood, looked beautiful like a huge elephant of split temples.[13] Beholding thy son deeply pierced with many arrows of great energy, that foremost of car-warriors, *viz.*, the son of Rādhā, filled with rage, rushed to that spot.[14] Seeing Duryodhana reduced to that plight, Karna, invoking his weapons quickly, began to slaughter the troops of Yudhishthira and Prishata's son.[15] Thus slaughtered by the high-souled Karna, Yudhishthira's troops, O king, afflicted with the arrows of the Suta's son, soon fled away.[16] Showers of shafts fell together. Indeed, those sped subsequently from the bow of the Suta's son touched with their heads the wings of those

* A triplet in the Bengal texts.—T.

sped before.[17] In consequence of those falling showers of shafts, O monarch, colliding with one another, a conflagration seemed to blaze forth in the welkin.[18] Soon Karna shrouded the ten points of the compass, O king, with arrows capable of piercing the bodies of foes, as if with advancing flights of locusts.[19] Displaying the highest weapons, Karna began to wave with great force his two arms smeared with red sandal-paste and adorned with jewels and gold.[20] Then stupifying all sides, O king, with his shafts, Karna deeply afflicted Yudhishthira the just.[21] Filled with rage at this, Dharma's son Yudhishthira struck Karna with fifty keen shafts.[22] In consequence then of the darkness caused by those showers of arrows, the battle became awful to look at. Loud cries of woe arose from among thy troops, O monarch,[23] whilst they were being slaughtered by Dharma's son, O sire, with diverse kinds of keen shafts equipt with *Kanka* feathers and whetted on stone, with numerous broad-headed arrows, and with diverse kinds of darts and swords and clubs.[24*] Thither where Pāndu's son of virtuous soul cast his eyes with the desire of producing evil, thither thy army broke, O bull of Bharata's race![25] Inflamed with great rage, Karna also, of immeasurable soul, inspired with the desire of retaliating, his face flushed in anger, rushed, in that battle, against Pāndu's son king Yudhishthira the just, shooting cloth-yard shafts and crescent shaped arrows and those equipt with heads like the calf's tooth.* Yudhishthira also pierced him with many whetted arrows equipt with wings of gold.[26-27†] As if smiling the while, Karna pierced the royal son of Pāndu in the chest with three broad-headed arrows whetted on stone and equipt with *Kanka* feathers.[28] Deeply afflicted therewith, king Yudhishthira the just, sitting down on the terrace of his car, ordered his driver to retreat.[29] Thereupon all the Dhārtarāshtras, with their king, set up a loud shout, saying,—*Seize,—Seize*, and all them then pursued the

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* A triplet in the Bengal texts.—T.

† 27 is a triplet. The two lines of 26 with the first two lines of 27 form a complete sentence. The construction is pleonastic. In the second line of 27, for *Yudhishthira* read *Pāndiputra*.—T.

(Pāndava) king.[20] Then seventeen hundred Kekaya troops skilled in smiting, united with a body of the Pānchāla troops, O king, and checked the Dhārtarāshtras.[21] During the progress of that fierce and terrible battle, Duryodhana and Bhima, those two warriors endued with great might, encountered each other.'"[22]

Section LXIII.

"Sanjaya said,—"Meanwhile Karna also began, with his arrowy showers, to afflict the mighty car-warriors of the Kaikayas, viz., those great bowmen that stood before him.[1] Indeed, the son of Rādhā despatched to Yama's abode full five hundred of those warriors that were employed in checking him in that battle.[2] Beholding the son of Rādhā to be irresistible in that battle, those warriors, afflicted with the arrows of their assailant, repaired to the presence of Bhimasena.[3] Breaking that car-force into many parts by means of his arrows, Karna, singly and riding on that same car of his, pursued Yudhishthira[4] who then, exceedingly mangled with arrows and almost insensible, was proceeding slowly for reaching the Pāndava encampment with Nakula and Sahadeva on his two sides.[5] Having approached the king, the Suta's son, from desire of doing good to Duryodhana, pierced the son of Pāndu with three formidable arrows.[6] In return the king pierced Rādhā's son in the centre of the chest and then his driver with three shafts.[7] Then those two scorchers of foes, viz., the twin sons of Mādri, those two protectors of Yudhishthira's car-wheels, rushed towards Karna so that the latter might not succeed in slaying the king.[8] Then Nakula and Sahadeva, both shooting showers of shafts with great care, covered the son of Rādhā therewith.[9] The valiant son of the Suta, however, in return, pierced those two high-souled chastisers of foes with two broad-headed arrows of great sharpness.[10] The son of Rādhā then slew Yudhishthira's excellent steeds, white as ivory and fleet as the mind, and having black hair in their tails.[11] Then, smiling the while, the Suta's son, that great bowman, with another broad-headed shaft, felled the head-gear of Kunti's son.[12] Similarly, the valiant Karna,

having slain the steeds of Nakula, cut off the car-shaft and bow of that intelligent son of Mādri.[13] Those two steedless and carless sons of Pāndu,—those two brothers,—thereupon ascended the car of Sahadeva.[14] Beholding those two brothers made carless, that slayer of hostile heroes, viz., their maternal uncle, the ruler of the Madras, moved by compassion, addressed the son of Rādhā and said,[15]—Thou art to fight today with Prithā's son Phālguna! Why dost thou then, with rage inflamed to such a pitch, battle with Dharma's royal son?[16] Thou art suffering thy weapons to be exhausted. Thy own armour is being weakened. With thy shafts reduced, and without quivers, with thy driver and steeds fatigued, and thyself mangled by foes with weapons, when thou wilt approach Pārtha, O son of Rādhā, thou wilt be an object of derision and mirth![17]—Though thus addressed by the ruler of the Madras, Karna still, filled with rage, continued to assail Yudhishthira in that battle.[18] And he continued to pierce the two sons of Mādri by Pāndu with many keen arrows. Smiling the while, by means of his shafts he made Yudhishthira turn his face from the battle.[19] Then Calya, laughing, once more said unto Karna as the latter, excited with great wrath and resolved upon Yudhishthira's destruction, stood on his car, these words:[20]—Him for whose sake Dhritarāshtra's son always honors thee, slay that Pārtha, O son of Rādhā! What wouldst thou gain by slaying Yudhishthira?[21] The two Krishnas are blowing their conchs whose loud blare is being heard. The twang also of Arjuna's bow is being heard, like the roar of the clouds in the season of rains![22] There, Arjuna, striking down the foremost of our car-warriors with his arrowy down-pours, is devouring all our troops! Behold him, O Karna, in this battle![23] The two that are protecting his rear are Yudhāmanyu and Uttamaujas. The brave Sātyaki is protecting his left wheel,[24] and Dhrishtadyumna is protecting his right wheel. There, Bhimasena is fighting with the royal son of Dhritarāshtra![25] Act in such way, O son of Rādhā, that Bhima may not be able to slay the king today in the sight of us all,—that the king may, indeed, escape him![26] Behold, Duryodhana is brought under the power of Bhimasena, that ornament of battle! Approaching, if thou canst rescue him,

it will, indeed, be a very wonderful feat![27] Going thither, rescue the king, for a great peril has overtaken him! What wilt thou gain by slaying the sons of Mādri or king Yudhishthira?[28]—Hearing these words of Calya, O lord of Earth, and beholding Duryodhana overpowered by Bhima in that dreadful battle, the [valiant]* son of Rādhā,[29] thus urged by the words of Calya and exceedingly desirous of rescuing the king, left Ajātaçatru and the twin sons of Mādri by Pāndu,[30] and rushed for rescuing thy son. He was borne by his steeds that were fleet as birds and that were urged by the ruler of the Madras.[31] After Karna had gone away, Kunti's son Yudhishthira retreated, borne, O sire, by the fleet steeds of Sahadeva.[32] With his twin brothers accompanying him, that ruler of men, quickly repairing in shame to the (Pāndava) camp, his body exceedingly mangled with shafts,[33] alighted from the car and hastily sat down on an excellent bed. The arrows then being extracted from his body, the royal son of Pāndu, his heart exceedingly afflicted with sorrow's dart,[34] addressed his two brothers, viz., those two mighty car-warriors, the sons of Mādri, saying,—Repair quickly to the division of Bhimasena![35] Roaring like a cloud, Vrikodara is engaged in battle!—Riding another car, Nakula, that bull among car-warriors,[36] and Sahadeva of great energy,—those two brothers, those two crushers of foes,—both endued with great might, then proceeded towards Bhima, borne by steeds of the utmost fleetness. Indeed, the brothers, having together repaired to Bhimasena's division, took up their places there.'"[37]

Section LXIV.

"Sanjaya said,—'Meanwhile Drona's son, surrounded by a large car-force, O king, suddenly proceeded to that spot where Pārtha was.[1] Like the continent withstanding the surging ocean, the heroic Pārtha having Caurin for his help-mate withstood as impetuously the impetuously-rushing Açwatthāman.[2] Then, O monarch, the valiant son of Drona, filled with rage, covered both Arjuna and Vāsudeva with his shafts.[3] Behold-

* This word occurs in 31.—T.

ing the two Krishnas shrouded with arrows, the great car-warriors (of the Pāndava army), as also the Kurus that witnessed it, wondered exceedingly.[4] Then Arjuna, as if smiling, invoked into existence a celestial weapon. The Brāhmana Açwatthāman, however, O Bhārata, baffled that weapon in that battle.[5] Indeed, all those weapons that Arjuna sped from desire of slaying the son of Drona, were baffled by the latter, that great bowman, in that encounter.[6] During the progress of that awful encounter of weapons, O king, we beheld the son of Drona to resemble the Destroyer himself with gaping mouth.[7] Having covered all the points of the compass, cardinal and subsidiary, with straight arrows, he pierced Vāsudeva with three arrows in the right arm.[8] Then Arjuna, slaying all the steeds of his high-souled assailant, caused the Earth in that battle to be covered with a river of blood[9] that was exceedingly awful, that led towards the other world, and that had diverse kinds of creatures floating on it. All the spectators beheld a large number of car-warriors along with their cars, belonging to the division of Açwatthāman, slain and destroyed by means of the arrows sped from Pārtha's bow. Açwatthāman also, slaying his enemies, caused a terrible river of blood to flow there that led to Yama's domains.[10-11] During the progress of that fierce and awful battle between Drona's son and Pārtha, the combatants fought, without showing any regard for one another, and rushed hither and thither.[12*] In consequence of cars having their steeds and drivers slain, and steeds having their riders slain, and elephants having their riders and guides slain, an awful carnage, O king, was made by Pārtha in that battle![†13] Car-warriors, deprived of life with shafts sped from Pārtha's bow, fell down. Steeds, freed from their trappings, ran hither and thither.[14] Beholding those feats of Pārtha, that ornament of battle, the valiant son of Drona, quickly approached the former, that foremost of victorious men,[15] shook his formidable bow decked with gold, and then pierced him from every

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* I adopt the Bengal reading *itast itas* and not *prishthatas* as read in the Bombay edition.—T.

† A triplet in the Bengal texts.—T.

side with many sharp arrows.[16] Once more bending the bow, O king, the son of Drona cruelly struck Arjuna, aiming at the chest, with a winged arrow.[17] Deeply pierced by Drona's son, O Bhārata, in that encounter, the wielder of *Gāndiva*, that hero of great intelligence, forcibly covered the son of Drona with showers of arrows, and then cut off his bow.[18] His bow cut off, Drona's son then, taking up a spiked mace whose touch resembled that of thunder, hurled it, in that encounter, at the diadem-decked Arjuna.[19] The son of Pāndu, however, O king, as if smiling the while, suddenly cut off that spiked mace, decked with gold, as it advanced towards him.[20] Thus cut off with Pārtha's shafts, it fell down on the Earth, like a mountain, O king, broken into pieces, struck with the thunder-bolt.[21] Filled with rage at this, Drona's son, that great car-warrior, began to cover Vibhatsu, aided by the energy of the *Aindra* weapon.[22] Beholding that shower of arrows spread over the welkin through the *Aindra* weapon, Pārtha, endued with great activity, O king, taking up his bow *Gāndiva*, and fixing on his bow string a mighty weapon created by Indra, destroyed that *Aindra* shower of arrows.[23] Having baffled that arrowy shower caused by the *Aindra* weapon, Pārtha soon covered the car of Drona's son (with his own arrows). The son of Drona, however, overwhelmed with Pārtha's shafts,[24] penetrated through that shower of arrows shot by the son of Pāndu and, approaching the latter, invoked a mighty weapon and suddenly pierced Krishna with a hundred shafts and Arjuna with three hundred small arrows.[25] Then Arjuna pierced the son of his preceptor with a hundred arrows in all his vital limbs. And then he poured many arrows on the steeds and driver and the bow-string of Drona's son in the very sight of thy warriors.[26] Having pierced Drona's son in every vital part, Pāndu's son, that slayer of hostile heroes, then felled his adversary's driver from the car-niche with a broad-headed arrow.[27] Drona's son, however, himself taking up the the reins, covered Krishna with many arrows. The activity of prowess that we then beheld in Drona's son was exceedingly wonderful,[28] since he guided his steeds while he fought with Phālguna. That feat of his in battle, O king, was applauded

by all the warriors.[29] Then Vibhatsu, otherwise called Jaya, smiling the while, quickly cut off the traces of Açwatthāman's steeds in that battle, with a razor-faced arrow.[30] Already afflicted by the energy of Arjuna's shafts, the steeds of Drona's son thereupon ran away. Then a loud noise arose from thy troops, O Bhārata![31] Meanwhile the Pāndavas, having obtained the victory, and desiring to improve it, rushed against thy troops, shooting from all sides sharp arrows at them.[32] The vast Dhārtarāshtra host then, O king, was repeatedly broken by the heroic Pāndavas inspired with desire of victory,[33] in the very sight, O monarch, of thy sons conversant with all modes of warfare, and of Cakuni the son of Suvala, and of Karna, O king![34] Though sought to be stopped, O king, by thy sons, that great army, afflicted on all sides, stayed not on the field.[35] Indeed, a confusion set in among the vast terrified host of thy son in consequence of many warriors flying away on all sides.[36] The Suta's son loudly cried out, saying,—*Stay, Stay!*—but thy army, slaughtered by many high-souled warriors, did not stay on the field.[37] Loud shouts were uttered then, O monarch, by the Pāndavas inspired with desire of victory, upon beholding the Dhārtarāshtra host flying away on all sides.[38] Then Duryodhana, addressing Karna from affection, said,—Behold, O Karna, how our army, exceedingly afflicted by the Pāndavas,[39] though thou art here, is flying away from battle! Knowing this, O thou of mighty arms, do that which is suited to the hour, O chastiser of foes![40] Thousands of (our) warriors, routed by the Pāndavas, are, O hero, calling after thee only, O best of men![41] —Hearing these grave words of Duryodhana, the son of Rādhā, as if smiling, said these words unto the ruler of the Madras:[42]—Behold the prowess of my arms and the energy of my weapons, O ruler of men! Today I will slay all the Pānchālas and the Pāndus in battle! Cause the steeds to proceed with my car, O tiger among men! Without doubt, everything will be as I have said![43]—Having said these words, the Suta's son of great valour,—that hero,—taking up his ancient and foremost of bows called *Vijaya*,[44] stringed it and rubbed the string repeatedly. Bidding the troops stay on the field after having assured

them upon his truth and by an oath, the mighty Karna of immeasurable soul fixed on his bowstring the weapon known by the name of *Bhārgava*.*[45] From that weapon flowed, O king, millions and millions of keen arrows in that great battle.[46] Entirely shrouded with those blazing and terrible arrows winged with feathers of *Kankas* and peacocks, the Pāndava army could not see anything.[47] Loud wails of woe arose from among the Pānchālas, O king, afflicted, in that battle, with the mighty *Bhārgava* weapon.[48] In consequence then of elephants, O king, and steeds, by thousands, and cars, O monarch, and men, falling on all sides,[49] deprived of life, the Earth began to tremble. The vast force of the Pāndavas became agitated from one extremity to another.[50] Meanwhile Karna, that scorcher of foes, that foremost of warriors, that tiger among men, while consuming his foes, looked resplendent like a smokeless fire.[51] Thus slaughtered by Karna, the Pānchālas and the Chedis began to lose their senses all over the field like elephants during a forest conflagration.[52] Those foremost of men, O tiger among men, uttered loud roars like those of the tiger. Loud became the wails of woe, like those of living creatures at the universal dissolution, that were uttered by those crying combatants struck with panic and running wildly on all sides, O king, of the field of battle and trembling with fear.[53-54] Beholding them thus slaughtered, O sire, by the Suta's son, all creatures, even beasts and birds, were filled with fear.[55] The Srinjayas then, thus slaughtered in battle by the Suta's son, repeatedly called upon Arjuna and Vāsudeva[56] like the spirits of the dead within Yama's dominions calling upon Yama to rescue them. Hearing those wails of the troops slaughtered with Karna's shafts,[57] and beholding the terrible *Bhārgava* weapon invoked into existence, Kunti's son Dhananjaya said unto Vāsudeva these words:[58]—Behold, O Krishna of mighty arms, the prowess of the *Bhārgava* weapon! It cannot, by any means, be baffled in battle![59] Behold the Suta's son also, O Krishna, filled with rage in this great battle and resembling

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* Called after the name of Rama of Bhrigu's race, the preceptor of Karna.—T.

the Destroyer himself in prowess and employed in achieving such a fierce feat![60] Urging his steeds incessantly, he is repeatedly casting angry glances upon me! I will never be able to fly away from Karna in battle![61]* The person that is living, may, in battle, meet with either victory or defeat. To the man, however, that is dead, O Hrishikeça, even death is victory. How can defeat be his that his dead?†[62]—Thus addressed by Pārtha, Krishna replied unto that foremost of intelligent men and chastiser of foes, these words that were suitable to the occasion:[63]—The royal son of Kunti hath been deeply wounded and mangled by Karna. Having seen him first and comforted him, thou wilt then, O Pārtha, slay Karna![64]—Then Keçava proceeded, desirous of beholding Yudhishthira, thinking that Karna meanwhile, O monarch, would be overwhelmed with fatigue![65] Then Dhananjaya, himself desirous of beholding the king afflicted with arrows, quickly proceeded on that car, avoiding the battle, at Keçava's command.[66] While the son of Kunti was thus proceeding from desire of seeing king Yudhishthira the just, he cast his eyes on every part of the army but failed to find his eldest brother anywhere on the field.[67] The son of Kunti proceeded, O Bhārata, having fought with the son of his preceptor Drona, and having vanquished that hero who is incapable of being resisted by the wielder of the thunder-bolt himself.'"[68]

Section LXV.

Sanjaya said,—Having vanquished the son of Drona and achieved a mighty and heroic feat that is exceedingly difficult of accomplishment, Dhananjaya, irresistible by foes, and with bow outstretched in his hands, cast his eyes among his own troops.[1] The brave Savyasāchin, gladdening those warriors of his that were still battling at the head of their divisions, and

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* The Bengal reading is *Karnasya prapalāyitum*, the Bombay reading is *Karnam pratipalāyitum*. The difference in meaning is slight.—T.

† The sense of the passage is that if, being alive, I avoid Karna, defeat will be mine. On the other hand, if, encountering him, I meet with death, defeat will *not* be mine.—T.

applauding those among them that were celebrated for their former achievements, caused the car-warriors of his own army to continue to stand in their posts.[3] Not seeing his brother Yudhishthira of Ajamida's race, the diadem-decked Arjuna, adorned, besides, with a necklace of gold, speedily approached Bhima and enquired of him the whereabouts of the king, saying,—Tell me, where is the king?[4]—Thus asked, Bhima said,—King Yudhishthira the just hath gone away from this place, his limbs scorched with Karna's shafts. It is doubtful whether he still liveth![5]—Hearing those words, Arjuna said,—For this reason go thou quickly from this spot for bringing intelligence of the king, that best of all the descendants of Kuru! Without doubt, deeply pierced by Karna with shafts, the king hath gone to the camp![6] In that fierce passage-at-arms, though deeply pierced by Drona with keen shafts, the king, endued with great activity, had still stayed in battle, expectant of victory, until Drona was slain![7] That foremost one among the Pāndavas, possessed of great magnanimity, was greatly imperilled by Karna in today's battle! For ascertaining his condition, quickly go hence, O Bhima! I will stay here, checking all our foes![7]—Thus addressed, Bhima said,—O thou of great glory, go thyself for ascertaining the condition of the king, that bull amongst the Bharatas! If, O Arjuna, I go there, many foremost of heroes will then say that I am frightened in battle![8]—Then Arjuna said unto Bhimasena,—The *Samsaptakas* are before my division! Without slaying those assembled foes first, it is impossilbe for me to stir from this place![9]—Then Bhimasena said unto Arjuna,—Relying upon my own might, O foremost one among the Kurus, I will fight with all the *Samsaptakas* in battle! Therefore, O Dhananjaya, do thou go thyself![10]—'

"Sanjaya continued,—'Hearing, in the midst of foes, those words of his brother Bhimasena that were difficult of accomplishment, Arjuna, desiring to see the king, addressed the Vrishni hero, saying,[11]—Urge the steeds, O Hrishikeça, leaving this sea of troops! I desire, O Keçava, to see King Ajātaçatru![12]—'

"Sanjaya continued,—'Just as he was on the point of urging the steeds, Keçava, that foremost one of the Dāçārhas,

addressed Bhima, saying,—This feat is not at all wonderful for thee, O Bhima! I am about to go (hence). Slay these assembled foes of Pārtha![13]—Then Hrishikeça proceeded with very great speed to the spot where king Yudhishthira was, O king, borne by those steeds that resembled Garuda,[14] having stationed Bhima, that chastiser of foes, at the head of the army and having commanded him, O monarch, to fight (with the *Samsaptakas*).[15] Then those two foremost of men, (viz., Krishna and Arjuna,) proceeding on their car, approached the king who was lying alone on his bed. Both of them, alighting from that car, worshipped the feet of king Yudhishthira the just.[16] Beholding that bull or tiger among men safe and sound, the two Krishnas became filled with joy like the twin Açwins on seeing Vāsava.[17] The king then congratulated them both like Vivaswat congratulating the twin Açwins, or like Vrihaspati congratulating Cakra and Vishnu after the slaughter of the mighty *Asura* Jambha.[18] King Yudhishthira the just, thinking that Karna had been slain, became filled with joy, and that scorcher of foes thereupon addressed them in these words in a voice choked with delight.' "[19]

Section LXVI.

"'Yudhishthira said,—Welcome, O thou that hast Devaki for thy mother, and welcome to thee, O Dhananjaya! The sight of both of you, O Achyuta and O Arjuna, is exceedingly agreeable![1] I see that without being wounded yourselves you two,—his foes,—have slain the mighty car-warrior Karna![2] He was in battle like unto a snake of virulent poison. He was accomplished in all weapons. The leader of all the Dhārtarāshtras, he was their armour and protector![3] While fighting, he was always protected by Vrishasena and by Sushena, both of whom are great bowmen! Of great energy, he had received lessons from Rāma in weapons! He was invincible in battle![4] The foremost one in all the world, as a car-warrior he was celebrated throughout all the worlds. He was the saviour of the Dhārtarāshtras, and the proceeder in their van![5] A slayer of hostile troops, he was the crusher of large bands of foes. Ever en-

gaged in Duryodhana's good, he was always prepared to inflict woe on us![5] He was invincible in battle by the very gods with Vāsava at their head. In energy and might he was equal unto the god of fire and the god of wind.[7] In gravity he was unfathomable as the Nether world. The enhancer of the joys of friends, he was like the Destroyer himself unto foes! Having slain Karna (who was even so) in dreadful battle, by good luck it is that you two have come, like a couple of celestials after vanquishing an *Asura*![8] Today, O Achyuta and Arjuna, a great battle was fought between myself exerting with might and that hero who resembled the Destroyer himself while seeking to exterminate all creatures![9] My standard was cut down, and my two *Pārshni* drivers also were slain by him. I was also made steedless and carless by him in the very sight of Yuyudhāna,[10] of Dhrishtadyumna, of the twins (Nakula and Sahadeva), of the heroic Cikhandin, as also in the very sight of the sons of Draupadi, and all the Pānchālas![11] Having vanquished these his innumerable foes, Karna of mighty energy then vanquished me, O thou of mighty arms, although I exerted myself resolutely in battle![12] Pursuing me then and, without doubt, vanquishing all my protectors, that foremost of warriors addressed me in diverse harsh speeches.[13] That I am still alive, O Dhananjaya, is due to the prowess of Bhimasena. What more need I say? I am unable to bear that humiliation![14] For thirteen years, O Dhananjaya, through fear of Karna, I did not obtain any sleep by night or any comfort by day![15] Filled with hatred of Karna, I burn, O Dhananjaya! Like the bird *Vāddhrinasa* I fled from Karna, knowing that the time for my own destruction had come.*[16] The whole of my time had passed in the thought as to how I would accomplish the destruction of Karna in battle![17] Awake or asleep, O son of Kunti, I always beheld Karna (with my mind's eye). Wherever I was, the universe appeared to me to be full of Karna![18] Inspired with the fear of Karna, wherever I used to go, O Dhananjaya, thither I beheld Karna standing before my eyes![19] Vanquished, in battle,

* I do not understand the allusion.—T.

with my steeds and car, by that hero who never retreated from battle, alive I was let off by him![20] What use have I of life or of kingdom either, since Karna, that ornament of battle, today cried *fie* on me?[21] That which I had never before met with at the hands of Bhishma or Kripa or Drona in battle, that I met with today at the hands of the Suta's son, that mighty car-warrior![22] It is for this, O son of Kunti, that I ask thee today about thy welfare! Tell me in detail how thou hast slain Karna today![23] In battle Karna was equal unto Cakra himself. In prowess he was equal unto Yama. In weapons he was equal unto Rāma. How then hath he been slain?[24] He was regarded as a mighty car-warrior, conversant with all modes of warfare. He was the foremost of all bowmen, and the one man amongst all men![25] O prince, the son of Rādhā was always worshipped by Dhritarāshtra and his son, for thy sake! How then hath he been slain by thee?[26] In all engagements, Dhritarāshtra's son, O Arjuna, used to regard Karna as thy death, O bull among men![27] How then, O tiger among men, hath that Karna been slain by thee in battle? Tell me, O son of Kunti, how that Karna hath been slain by thee![28] How, while he was enagaged in battle, didst thou, O tiger among men, strike off his head in the very sight of all his friends like a tiger tearing off the head of a *Ruru* deer?[29] That Suta's son who in battle searched all the points of the compass for finding thee, that Karna who had promised to give a car with six bulls of elephantine proportions unto him that would point thee out,[30] I ask, doth that Karna of wicked soul lie today on the bare ground, slain with thy keen arrows equipt with *Kanka* feathers? Having slain the Suta's son in battle, thou hast accomplished a deed highly agreeable to me![31] Encountering him in battle, hast thou really slain that Suta's son, who, filled with arrogance and pride and bragging of his heroism, used to search everywhere on the field of battle for thee?[32] Hast thou, O sire, really slain in battle that sinful wretch who used to always challenge thee and who was desirous, for thy sake, of giving unto others a magnificent car, made of gold, along with a number of elephants and bulls and steeds?[33] Hast thou really slain today that sinful wight who was exceedingly dear

to Suyodhana, and who, intoxicated with pride of heroism, used always to brag in the assembly of the Kurus?[34] Encountered in battle, doth that wretch lie today on the field, his limbs exceedingly mangled with sky-ranging shafts sped by thee from thy bow and all steeped in blood? Have the two arms of Dhritarāshtra's son been (at last) broken?[35] Have those words been unfulfilled uttered from folly by him who, filled with pride, used to always boast in the midst of the kings for gladdening Duryodhana, saying,—*I will slay Phālguna*?[36] O son of Indra, hath that Karna of little understanding been slain by thee today, that Śuta's son who made the vow that he would not wash his feet as long as Pārtha lived?[37] That Karna of wicked understanding who in the assembly, before the Kuru chiefs, had addressed Krishnā, saying,—[Why, O Krishnā, dost thou not abandon the Pāndavas that are divested of might, exceedingly weak, and fallen?][38] —that Karna who had vowed for thy sake, saying that he would not return from battle without having slain Krishna and Pārtha,—I ask, doth that Karna of sinful understanding lie today on the field, his body pierced with shafts?[39] Thou knowest the nature of the battle that took place when the Srinjayas and the Kauravas encountered each other, the battle, viz., in which I was brought to that distressful plight. Encountering that Karna, hast thou slain him today?[40] O Savyasāchin, hast thou today, with blazing shafts sped from *Gāndiva*, cut off from the trunk of that Karna of wicked understanding his resplendent head decked with ear-rings?[41] Pierced with Karna's shafts today, I had, O hero, thought of thee (that thou wouldst slay him)! Hast thou then, by the slaughter of Karna, made that thought of mine true?[42] In consequence of the protection granted him by Karna, Suyodhana, filled with pride, always recked us little. Displaying thy prowess, hast thou today destroyed that refuge of Suyodhana?[43] That Suta's son of wicked soul, that Karna of great wrath, who had formerly, in the presence of the Kauravas and in the midst of the assembly, called us sesame seeds without kernel, encountering that Karna in battle, hast thou slain him today?[44] That Suta's son of wicked soul who had,

laughing the while, commanded Dusçāsana to forcibly drag Yajnasena's daughter won in gambling by Suvala's son, hath he been slain today by thee ?[45] That Karna of little understanding who, having been counted as only half a car-warrior during the tale of *Rathas* and *Atirathas*, had upbraided that foremost of all wielders of weapons on Earth, viz., our grandsire Bhishma, hath he been slain by thee ?[46] Extinguish, O Phālguna, this fire in my heart that is born of vindictiveness and is fanned by the wind of humiliation, telling me that thou hast slain Karna today, having encountered him in battle![47] The news of Karna's slaughter is exceedingly agreeable to me. Tell me, therefore, how the Suta's son hath been slain! Like the divine Vishnu waiting for the arrival of Indra with the intelligence of Vritra's slaughter, I had so long waited for thee, O hero!—'"[48]

Section LXVII.

"Sanjaya said,—'Hearing these words of the righteous king who had been filled with anger, that high-souled *Atiratha*, viz., Jishnu of infinite energy, replied unto the invincible Yudhishthira of great might, saying,'—While battling with the *Samsaptakas* today, Drona's son who always proceedeth at the head of the Kuru troops, O king, suddenly came before me, shooting shafts that resembled snakes of virulent poison.[2]* Beholding my car, of rattle deep as the roar of clouds, all the troops began to encompass it. Slaying full five hundred of those, I then, O foremost of kings, proceeded against Drona's son.[3] Approaching me, O king, that hero, with great resolution, rushed against me like a prince of elephants against a lion, and desired to rescue, O monarch, the Kaurava car-warriors that were being slaughtered by me.[4] Then, in that battle, O Bhārata, the preceptor's son, that foremost of heroes among the Kurus, incapable of being made to tremble, began to afflict me and Janārddana with whetted shafts resembling poison or fire.[5]

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* The Bengal reading of the last word of 2 is evidently incorrect. The correct reading seems to be *Kurusainyeshūjan* as given in the Bombay edition.—T.

While engaged in battle with me, eight carts, each drawn by eight bullocks, carried his hundreds of arrows. He shot them all at me, but like a wind destroying the clouds I destroyed with my shafts that arrowy shower of his.[6] He then shot at me, with skill and force and resolution, thousands of other arrows, all sped from his bow-string stretched to his very ear, even like a black cloud in the season of rains pouring in torrents the water with which it is chagred.[7] So quickly did Drona's son career in that battle that we could not discern from which side, the left or the right, he shot his arrows, nor could we notice when he took up his arrows and when he let them off.[8] Indeed, the bow of Drona's son was seen by us to be incessantly drawn to a circle. At last, the son of Drona pierced me with five whetted arrows and Vāsudeva also with five whetted arrows.[9] Within the twinkling of an eye, however, I afflicted him with thirty shafts endued with the force of thunderbolts. Exceedingly afflicted with those shafts sped by me, he soon assumed the form of a procupine.[10] All his limbs became bathed in blood. Beholding his troops, those foremost of warriors, all covered with blood and overwhelmed by me, he then entered the car-division of the Suta's son.[11] Seeing the troops overwhelmed by me in battle, and struck with fear, and beholding the elephants and steeds flying away, that grinder (of hostile hosts), viz., Karna, approached me quickly with fifty great car-warriors. Slaying them all and avoiding Karna, I have quickly come hither for seeing thee.[12] All the Pānchālas are afflicted with fear at sight of Karna like kine at the scent of a lion. The Prabhadrakas also, O king, having approached Karna, are like persons that have entered the wide-open jaws of Death.[13] Karna has already despatched to Yama's abode full seventeen hundred of those distressed car-warriors. Indeed, O king, the Suta's son did not become cheerless till he had a sight of us.[14] Thou hadst first been engaged with Açwatthāman and exceedingly mangled by him. I heard that after that thou wert seen by Karna. O thou of inconceivable feats, I thought that thou must have, O king, been enjoying rest (in the camp), having come away from the cruel Karna.[15] I have seen, O son of Pāndu, the great and wonderful *(Bhārgava)*

weapon of Karna displayed in the van of battle. There is now no other warrior among the Srinjayas that is able to resist the mighty car-warrior Karna![16] Let Cini's grandson Sātyaki, and Dhrishtadyumna, O king, be the protectors of my car-wheels. Let the heroic princes Yudhāmanyu and Uttamaujas protect my rear.[17] O thou of great glory, encountering that heroic and invincible car-warrior, viz., the Suta's son, staying in the hostile army, like Cakra encountering Vritra, O foremost of kings,[18] I will, O Bhārata, fight with the Suta's son if he can be found in this battle today! Come and behold me and the Suta's son contending with each other in battle for victory![19] There, the Prabhadrakas are rushing towards Karna like persons rushing towards the face of a mighty bull! There, O Bhārata, six thousand princes are sacrificing themselves in battle for the sake of heaven![20] If, putting forth my strength, I do not, O king, slay Karna today with all his relatives while engaged in battle with him, then that end will be mine, O lion among kings, which is his that does not accomplish a vow made by him![21] I beg of thee, bless me, saying that victory will be mine in battle! Yonder, the Dhārtarāshtras are about to devour Bhima! I will, O lion among kings, slay the Suta's son and his troops and all our foes!—'"[22]

Section LXVIII.

"Sanjaya said,—'Hearing that Karna of mighty energy was still alive, Pritha's son Yudhishthira of immeasurable energy, exceedingly angry with Phālguna, and burning with the shafts of Karna, said these words unto Dhananjaya:'—O sire, thy army is fled and hath been beaten in a way that is scarcely honorable! Inspired with fear and deserting Bhima, thou hast come hither since thou hast been unable to slay Karna![1] Thou hast, by entering her womb, rendered the conception of Kunti abortive! Thou hast acted improperly by deserting Bhima because thou wert unable to slay the Suta's son![2] Thou hadst, O Pārtha, said unto me in the *Dwaita* woods that thou wouldst, on a single car, slay Karna. Why then, through fear of Karna, hast thou come hither, avoiding

Karna and deserting Bhima?[14] If in the Dwaita woods thou hadst said unto me,—[O king, I shall not be able to fight with Karna!]—we would then, O Pārtha, have made other arrangements suitable to the circumstances![15] Having promised to me the slaughter of Karna, thou hast not, O hero, kept that promise! Bringing us into the midst of foes, why hast thou broken us into pieces by throwing us down on a hard soil?[16] Expecting diverse good things and benefits from thee, O Arjuna, we have always uttered blessings on thee! All those expectations, however, O prince, have proved vain like those of persons expectant of fruit getting instead a tree burthened only with flowers![17] Like a fish-hook hid within a piece of meat, or poison overlaid with food, thou didst, for disappointing us at last, point out destruction in the shape of kingdom unto ourselves covetous of kingdom![18] For these thirteen years, O Dhananjaya, we have, from hope, lived relying on thee, like seed sown on Earth in expectation of the showers sent by the gods in season![19] Even these were the words that a voice in the skies had said unto Prithā on the seventh day after thy birth, O thou of foolish understanding!—[This son of thine that is born will have the prowess of Vāsava himself! He will vanquish all his heroic foes![20] Endued with superior energy, he will at Khāndava vanquish all the celestials united together and diverse other creatures! This one will subjugate the Madras, the Kalingas, and the Kaikayas. This one will, in the midst of many kings, slay the Kurus![21] There will be no bowman superior to him, and no creature will ever be able to vanquish him! With his senses under control, and having obtained mastery over all branches of knowledge, this one, by merely desiring it, will bring all creatures under subjection to himself![22] This high-souled son that is born of thee, O Kunti, will in beauty be the rival of Soma, in speed of the god of wind, in patience of Meru, in forgiveness of Earth, in splendour of Surya, in prosperity of the Lord of treasures, in courage of Cakra, and in might of Vishnu! He will be the slayer of all foes like Vishnu the son of Aditi! Endued with immeasurable energy, he will be celebrated for the destruction he will deal to foes and the success he will win for friends! He will, besides,

be the founder of a race !][12-14]—Even thus, in the skies, on the summit of the Cataçringa mountains, in the hearing of many ascetics, that voice spoke. All that, however, hath not come to pass! Alas, it shows that the gods even may speak untruths![15] Hearing also the words of praise always uttered about thee by many foremost of *Rishis*, I never expected that Suyodhana would win success and prosperity or that thou thyself wouldst be afflicted with the fear of Karna![16] Thou ridest upon an excellent car constructed by the celestial artificer himself, with axles that do not creak, and with standard that bears the ape. Thou bearest a sword attached to that belt of gold and silk. This thy bow *Gāndiva* is full six cubits long. Thou hast Keçava for thy driver. Why then, through fear of Karna, hast thou come away from battle, O Pārtha![17] If, O thou of wicked soul, thou hadst given this bow to Keçava and become his driver, then Keçava would have (by this time) slain the fierce Karna like (Cakra) the lord of the Maruts slaying with his thunder the *Asura* Vritra![18] If thou art unable to resist the fierce son of Rādhā today as he is careering in battle, give this thy *Gāndiva* today to some other king, that may be thy superior in (the use and knowledge of) weapons![19] If that be done, the world will not then behold us bereft of sons and wives, deprived of happiness in consequence of the loss of kingdom, and sunk, O son of Pāndu, in an unfathomable hell of great misery![20] It would have been better for thee if thou hadst never been born in the womb of Kunti, or, having taken thy birth there, if thou hadst come out on the fifth month an abortion, than to have, O prince, thus come away from battle, O thou of wicked soul![21] Fie on thy *Gāndiva*, fie on the might of thy arms, fie on thy inexhaustible arrows! Fie on thy banner with the gigantic ape on it, and fie on thy car given thee by the god of fire!—"[22]*

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* The Bombay edition contains about 8 more verses in this section. It is difficult to decide whether they are genuine. I prefer, however, to follow the Bengal texts in such matters.—T.

"Sanjaya said,—'Thus addressed by Yudhishthira, Kunti's son owning white steeds, filled with rage, drew his sword for slaying that bull of Bharata's race.[1] Beholding his wrath, Keçava, conversant with the workings of the (human) heart, said,—Why, O Pārtha, dost thou draw thy sword?[2] I do not, O Dhananjaya, behold any one here with whom thou hast to fight! The Dhārtarāshtras have now been assailed by the intelligent Bhimasena![3] Thou camest from battle, O son of Kunti, for seeing the king! The king has been seen by thee. Indeed, Yudhishthira is well.[4] Having seen that tiger among kings who is endued with prowess equal to that of a tiger, why this folly at a time when thou shouldst rejoice?[5] I do not see here, O son of Kunti, the person whom thou mayst slay! Why then dost thou desire to strike? What is this delusion of thy mind?[6] Why dost thou, with such speed, take up that formidable sword? I ask thee this, O son of Kunti! What is this that thou art about, inasmuch as, O thou of inconceivable prowess, thou graspest that sword in anger?[7]—Thus addressed by Krishna, Arjuna, casting his eyes on Yudhishthira, and breathing like an angry snake, said unto Govinda,[8]—I would cut off the head of that man who would tell me—*Give thy Gāndiva to another person!*—Even this is my secret vow.[9] Those words have been spoken by this king, O thou of immeasurable prowess, in thy presence, O Govinda! I dare not forgive them![10] I will for that slay this king who himself fears the slightest falling off from virtue. Slaying this best of men, I will keep my vow![11] It is for this that I have drawn the sword, O delighter of the Yadus! Even I, slaying Yudhishthira, will pay off my debt to truth![12] By that I will dispel my grief and fever, O Janārddana! I ask thee, what do you think suitable to the circumstances that have arisen?[13] Thou, O sire, knowest the entire past and future of this universe! I will do that which thou wilt tell me![14]—'

"Sanjaya continued,—'Govinda then said—*Fie, Fie*—unto Pārtha and once more continued to say,[15]—I now know, O Pār-

tha, that thou hast not waited upon the old, since, O tiger among men, thou hast yielded to wrath at a time when thou shouldst not have done so![15] No one that is acquainted with the distinctions of morality would act in the way, O Dhananjaya, in which thou, O son of Pāndu, that art unacquainted with them are for acting today![17] He, O Pārtha, is the worst of men who achieveth acts that should not be done and acts that are apparently proper but condemned by the scriptures.[18]* Thou knowest not the conclusions of those learned men who, waited upon by pupils, declare their opinions, following the dictates of morality.[19]† The man that is not acquainted with those conclusions becomes confounded and stupified, O Pārtha, even as thou hast been stupified, in discriminating between what should be done and what should not.[20] What should be done and what should not, cannot be ascertained easily. Everything can be ascertained by the aid of the scriptures. Thou, however, art not acquainted with the scriptures.[21] Since (believing thyself) conversant with morality thou art desirous of observing morality (in this way, it seems) thou art actuated by ignorance. Thou believest thyself to be conversant with virtue, but thou dost not know, O Pārtha, that the slaughter of living creatures is a sin.[22] Abstention from injury to animals is, I think, the highest virtue. One may even speak an untruth, but one should never kill.[23] How then, O foremost of men, couldst thou wish, like an ordinary person, to slay thy eldest brother, the King, who is conversant with morality?[24] The slaughter of a person not engaged in battle, or of a foe, O Bhārata, who has turned his face from battle or who flies away or seeks protection or joins his hands or yields himself up or is careless, is never

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* *Akāryānām Kriyānām* means acts that should not be done. *Kāryāṇām Akriyānām*, *i. e.*, acts condemned (by the scriptures) but nevertheless appearing as proper, such as the slaughter of the eldest brother for keeping a vow.—T.

† *Samāsavistāravit*, lit., one acquainted with a subject both in detail and in the gross; in other words, a learned person, or a man of great experience. *Upasthitās* is explained by Nilakantha as waited upon by pupils. *Kathayeyus* is, lit., speak or preach.—T.

applauded by the righteous. All these attributes are in thy superior.*[23-26] This vow, O Pārtha, was adopted by thee before from foolishness. In consequence of that vow thou art now, from folly, desirous of perpetrating a sinful act.[27] Why, O Pārtha, dost thou rush towards thy reverend superior for slaying him, without having resolved the exceedingly subtile course of morality that is, again, difficult of being understood?[28] I will now tell thee, O son of Pāndu, this mystery connected with morality,—this mystery that was declared by Bhishma, by the righteous Yudhishthira,[29] by Vidura otherwise called *Kshatri*, and by Kunti of great celebrity. I will tell thee that mystery in all its details. Listen to it, O Dhananjaya![30] One who speaks truth is righteous. There is nothing higher than truth. Behold, however, truth as practised is exceedingly difficult to be understood as regards its essential attributes.[31] Truth may be unutterable, and even falsehood may be utterable where falsehood would become truth and truth would become falsehood.[32] In a situation of peril to life and in marriage, falsehood becomes utterable. In a situation involving the loss of one's entire property, falsehood becomes utterable.[33] On an occasion of marriage, or of enjoying a woman, or when life is in danger, or when one's entire property is about to be taken away, or for the sake of a Brāhmana, falsehood may be uttered. These five kinds of falsehood have been declared to be sinless.[34] On these occasions falsehood would become truth and truth would become falsehood.[35] He is a fool that practises truth without knowing the difference between truth and falsehood. One is said to be conversant with morality when one is able to distinguish between truth and falsehood.[36] What wonder then in this that a man of wisdom, by perpetrating even a cruel act, may obtain great merit like Valāka by the slaughter of the blind beast?[37] What wonder, again, in this that a foolish and ignorant person, from even the desire of winning merit, earns great sin like Kauçika (living) among the rivers?[38]

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* *I. e.*, all the attributes that would make slaughter censurable occur in Yudhishthira.—T.

"'Arjuna said,—Tell me, O holy one, this story that I may understand it, viz., this illustration about Valāka and about Kauçika (living) among rivers!—[39]

"'Vāsudeva said,—There was a certain hunter of animals, O Bhārata, of the name of Valāka. He used, for the livelihood of his sons and wives and not from will, to slay animals.[40] Devoted to the duties of his own order and always speaking the truth and never harbouring malice, he used also to support his parents and others that depended upon him.[41] One day, searching for animals even with perseverance and care, he found none. At last he saw a beast of prey whose sense of smell supplied the defect of his eyes, employed in drinking water.[42] Although he had never seen such an animal before, still he slew it immediately. After the slaughter of that blind beast, a floral shower fell from the skies (upon the head of the hunter).[43] A celestial car also, exceedingly delightful and resounding with the songs of *Apsaras* and the music of their instruments, came from heaven for taking away that hunter of animals.[44] That beast of prey, having undergone ascetic austerities, had obtained a boon and had become the cause of the destruction of all creatures. For this reason he was made blind by the Self-born.[45] Having slain that animal which had resolved to slay all creatures, Valāka went to heaven. Morality is even so difficult of being understood.[46] There was an ascetic of the name of Kauçika without much knowledge of the scriptures.* He lived on a spot not much removed from a village, at a point where many rivers met.[47] He made a vow, saying,—I must always speak the truth!—He then became celebrated, O Dhananjaya, as a speaker of truth.[48] At that time certain persons, from fear of robbers, entered that wood (where Kauçika dwelt). Thither even, the robbers, filled with rage, searched for them carefully.[49] Approaching Kauçika then, that speaker of truth, they asked him, saying,—O holy one, by which path have a multitude of men gone a little while before? Asked in the name of Truth,

* I prefer the reading *tapaswi navahuçrutas*. The other reading, noticed by Nilakantha, is *tapaswinovahuçrutas*, meaning the foremost of ascetics, &c.—T.

answer us. If thou hast seen them, tell us this.][50]—Thus adjured, Kauçika told them the truth, saying,—[Those men have entered this wood crowded with many trees and creepers and plants.][51] —Even thus, O Pārtha, did Kauçika give them the information. Then those cruel men, it is heard, finding out the persons they sought, slew them all.[52] In consequence of that great sin consisting in the words spoken, Kaucika, ignorant of the subtilities of morality, fell into a grievous hell,[53] even as a foolish man, of little knowledge, and unacquainted with the distinctions of morality, falleth into painful hell by not having asked persons of age for the solution of his doubts.[54] There must be some indications for distinguishing virtue from sin. Sometimes that high and unattainable knowledge may be had by the exercise of reason.[55] Many persons say, on the one hand, that the scriptures indicate morality. I do not contradict this. The scriptures, however, do not provide for every case.[56] For the growth of creatures have precepts of morality been declared.[57] That which is connected with abstention from injury must, for certain, be morality. The precepts of morality were made for making creatures abstain from injury.[58] And because it upholdeth all, therefore is morality called *Dharma*. In fact, morality upholdeth all creatures. Therefore, that is morality, without doubt, which is calculated to uphold (creatures).[59] One should never have any intercourse with those persons that on any occasion hope to acquire virtue by acting according to the precepts of unassisted reason, or to win salvation, as regards situations about which the scriptures are silent, by the same means.[60] (In situations again where neither the scriptures nor wisdom of the reason affords any light), when the necessity to speak arises, one should maintain silence, or, if silence produces any risk (to one's ownself or to others), it is better to speak an untruth. Verily, that untruth is truth.[61] He that, in view of certain purposes, makes a vow which he does not keep by his acts, obtains not the fruit of that vow.[62]* On occasions of danger to life, or

* Verses 60, 61, and 62 are what are called *cruces* or *Vyāsakutas*. I have followed the gloss of Nilakantha in rendering them. *Nyāyena* in

of marriage, or of risk of destruction to one's entire body of relatives and kinsmen, or of jests, that which is said will not be regarded as falsehood.[63] They that are conversant with the truths of morality do not behold sin in all this. There where by even an oath one may escape from the company of thieves and robbers,[64] it is better to swear falsely, for that falsehood would, without doubt, be truth. No one should give his wealth to thieves, if, of course, he can avoid it by any means.[65] The gift of one's wealth to sinful men afflicts the giver himself. Therefore, a falsehood uttered for the sake of a righteous end does not become falsehood.[66] I have now duly declared unto thee the indications by which morality or its reverse) may be ascertained. Having heard all this, tell me, O Pārtha, if Yudhishthira deserves to be slain by thee![67]—

"Arjuna said,—Thou, O Krishna, art of great wisdom and great intelligence! That which thou hast said for our good is undoubtedly true![68] Thou art as a mother unto us as also a father! Thou, O Krishna, art our great refuge! It is for this that thou givest us excellent counsel![69] There is nothing in the three worlds, O Krishna, that is not known to thee! Therefore, thou knowest high morality in all its details.[70] I certainly regard king Yudhishthira the just to be

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60 alludes to the numerous precepts of a moral character referrible to the human wisdom unassisted by inspiration or the scriptures, such as "the wise man should make others happy. Even that is worship offered to the Deity." *Akufancna* has reference to the silence of the scriptures on any particular matter. Grammatically, *icchanti* is understood after *Mokshaṁ* in the second line of 60. Regarding the morality of what is said in 61, one of the fictions of Sir Walter Scott, viz., *Woodstock*, furnishes an apt illustration in the answer of *Sir Henry Lee* to Oliver Cromwell when the former was asked about the presence or otherwise of *Louis Karneguy* in the house. However casuists may argue, no reader, whatever his principles, would despise the honest cavalier for a lie whose object was the safety of his king. In 62, what is said, perhaps, is that Arjuna, by not keeping his vow, incurred only the loss of the fruits of that vow, and as his vow had been motiveless or had proceeded at best from vanity or self-conceit, his loss would be immaterial. At any rate, he ran no risk of sin by not keeping his foolish vow.—T

unslayable by me. In this, however, that is my present purpose, tell me graciously something that I may do. Listen now to something else in my heart and which I will now declare![71] Thou knowest, O thou of Daçārha's race, what my vow is! I would, putting forth my might, slay him among men that would tell me these words, viz.,—[Give thy *Gandiva* to some other person, O Pārtha, who is thy superior in weapons and energy!] —So Bhima also will slay the person that will call him *breadless*.* The king hath repeatedly used those very words to me, in thy presence, O hero, viz.,—[Give thy bow!][72-73]—If I slay him, O Keçava, I will not be able to live in this world for even a moment. Having intended again the slaughter of the king through folly and the loss of my mental faculties, I have been polluted by sin![74] It behoveth thee today, O foremost of all righteous persons, to give me such counsel that my vow, known throughout the world, may become true while at the same time both myself and the eldest son of Pāndu may live![75]—

"Vāsudeva said,—The king was fatigued, and under the influence of grief. He had been mangled in battle by Karna with numerous arrows. After that, O hero, he was repeatedly struck by the Suta's son (with his shafts), while he was retreating from battle.[76]† It was for this that, laboring under a load of sorrow, he spoke those improper words unto thee in wrath. He provoked thee by those words so that thou mightst slay Karna in battle.[77] The son of Pāndu knows that the wretched Karna is incapable of being borne by any one else in the world (save thee)! It was for this, O Pārtha, that the king in great wrath said those harsh words to thy face.[78] The stake in the game of today's battle has been made to lie in the ever alert and always

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* It is difficult for foreigners to catch the sense of this word as a term of abuse or reproach. The fact is, the Indian races believe that a beardless person is more of a woman than a man, the hirsute appendages of manhood are so highly prized by them. In Bengal the word *khasi* (Sanskrit—*Tuvaraka*) is still a term of reproach. No person, in the morning, rising from bed, should see the face of a man that is destitute of the hirsute honors of manhood.—T.

† The Bengal reading *Ayuddhyamānas* seems to be correct.—T.

unbearable Karna. That Karna being slain, the Kauravas would necessarily be vanquished. Even this is what the royal son of Dharma had thought.[79] For this, the son of Dharma does not deserve death. Thy vow also, O Arjuna, should be kept. Listen now to my counsels that will be agreeable to thee,—to counsels in consequence of which Yudhishthira without being actually deprived of life may yet be dead.[80] As long as one that is deserving of respect continues to receive respect, he is said to live in the world of men. When, however, such a person meets with disrespect, he is spoken of as one that is dead though alive.[81] This king hath always been respected by thee and by Bhima and the twins, as also by all heroes and all persons in the world that are venerable for years. In some trifle then show him disrespect.[82] Therefore, O Pārtha, address this Yudhishthira as *thou* when his usual form of address is *your honor*. A superior, O Bhārata, by being addressed as *thou*, is killed though not deprived of life![83] Bear thyself thus, O son of Kunti, towards king Yudhishthira the just. Adopt this censurable behaviour, O perpetuater of Kuru's race![84] This best audition of all auditions, hath been declared by both Atharvan and Angiras.* Men desiring good should always act in this way without scruples of any kind.[85] Without being deprived of life a superior is yet said to be killed if that venerable one is addressed as *thou*. Conversant with duty as thou art, address king Yudhishthira the just in the manner I have indicated.[86] This death, O son of Pāndu, at thy hands, king Yudhishthira will never regard as an offence committed by thee. Having addressed him in this way, thou mayst then worship his feet and speak words of respect unto this son of Pritha and soothe his wounded honor.[87] Thy brother is wise. The royal son of Pāndu, therefore, will never be angry with thee. Freed from falsehood as also from fratricide, thou wilt then, O Pārtha, cheerfully slay the Suta's son Karna!—'"[88]

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* *Cruti* is rendered 'audition,' having been first declared by Brahman to a hearer.—T.

Section LXX.

"Sanjaya said,—Thus addressed by Janārddana, Pritha's son Arjuna, applauding those counsels of his friend, then vehemently addressed king Yudhishthira the just in language that was harsh and the like of which he had never used before.[1]

"'Arjuna said,—Do thou not, O king, address these upbraidings to me,—thou that art passing thy time full two miles away from battle! Bhima, however, who is battling with the foremost heroes of the world may upbraid me![2] Having afflicted his foes at the proper time in battle, and slain many brave lords of Earth and many foremost of car-warriors and huge elephants and many heroic horsemen and countless brave combatants,[3] he hath, in addition, slain a thousand elephants and ten thousand Kāmvoja mountaineers, and is uttering loud leonine roars in battle like a lion after slaying innumerable smaller animals![4] That hero achieveth the most difficult feats, the like of which thou canst never achieve! Jumping down from his car, mace in hand, he hath destroyed a large number of steeds and cars and elephants in battle![5] With also his foremost of swords he hath destroyed many horsemen and cars and steeds and elephants! With the broken limbs of cars, and with his bow also, he consumeth his foes! Endued with the prowess of Indra, with his feet and also his bare arms he slayeth numerous foes.[6] Possessed of great might and resembling Kuvera or Yama, he destroyeth the hostile army, putting forth his strength. That Bhimasena hath the right to upbraid me, but not thou that art always protected by friends![7] Agitating the foremost of car-warriors and elephants and steeds and foot-soldiers, Bhima, single-handed, is now in the midst of the Dhārtarāshtras! That chastiser of foes hath the right to upraid me![8] That chastiser of foes who is slaying the Kalingas, the Vangas, the Angas, the Nishādas, and the Māgadhas, and large numbers of hostile elephants that are ever infuriate and that look like masses of blue clouds, is competent to upbraid me![9] Riding on a suitable car, shaking his bow at the proper time, and with shafts in his (other) hand, that hero poureth showers of arrows in great

battle like the clouds pouring torrents of rain.[10] Eight hundred elephants, I have seen, with their frontal globes split open and the ends of their tusks cut off, have today been slain by Bhima with shafts in battle. That slayer of foes is competent to tell me harsh words.[11] The learned say that the strength of foremost of Brāhmanas lies in speech, and that the Kshatriya's strength is in his arms. Thou, O Bhārata, art strong in words and very unfeeling! Thou thinkest me to be like thyself![12] I always strive to do thee good with my soul, life, sons, and wives! Since, notwithstanding all this, thou still piercest me with such wordy darts, it is evident that we cannot expect any happiness from thee.[13] Lying on Draupadi's bed thou insultest me, though for thy sake I slay the mightiest of car-warriors! Thou art without any anxiety, O Bhārata, and thou art cruel! I have never obtained any happiness from thee![14] It was for thy good, O chief of men, that Bhishma, firmly devoted to truth, himself told thee the means of his death in battle, and was slain by the heroic and high-souled Cikhandin, the son of Drupada, protected by me![15] I do not derive any pleasure from the thought of thy restoration to sovereignty, since thou art addicted to the evil practice of gambling! Having thyself committed a wicked act to which they only are addicted that are low, thou desirest now to vanquish thy foes through our aid![16] Thou hadst heard of the numerous faults and the great sinfulness of dice that Sahadeva spoke about. Yet dice, which is worshipped by the wicked, thou couldst not abandon! It was for this that all of us have fallen into hell![17] We have never derived any happiness from thee since thou wert engaged in gambling with dice. Having, O son of Pāndu, thyself caused all this calamity, thou art, again, addressing these harsh words to me![18] Slain by us, hostile troops are lying on the field, with mangled bodies and uttering loud wails! It was thou that didst that cruel act in consequence of which the Kauravas have become offenders and are being destroyed![19] Nations from the North, the West, the East, and the South, are being struck, wounded, and slain, after the performance of incomparable feats in battle by great warriors of both sides.[20] It was thou that hadst gambled! It was for thee that we lost

our kingdom! Our calamity arose from thee, O king! Striking us again with the cruel goad of thy speeches, O king, do not provoke our wrath!"[21]—

"Sanjaya said,—'Having addressed these harsh and exceedingly bitter words unto his eldest brother and thereby committed a small sin, the intelligent Savyasāchin of calm wisdom, who is ever actuated by the fear of falling away from virtue, became very cheerless.[23] The son of the chief of the celestials became filled with repentance, and breathing heavily, drew his sword. Seeing this, Krishna asked him,—What is this? Why dost thou again unsheathe thy sword blue as the sky?[23] Tell me what thy answer is, for then I shall give thee counsel for the gratification of thy object!—Thus addressed by that foremost of men, Arjuna in great sorrow answered Keçava, saying,[24]—I shall, putting forth my strength, slay my own self by whom this wicked act hath been done!—Hearing those words of Pārtha, Keçava, that foremost of all righteous persons, said this unto Dhananjaya,[25]—Having said these words unto the king, why hast thou become so cheerless? O slayer of foes, thou desirest now to destroy thy own self. This, however, O Kiritin, is not approved by the righteous![26] If, O hero among men, thou hadst today, from fear of sin, slain this thy eldest brother of virtuous soul, what would then have been thy condition and what wouldst thou not then have done?[27] Morality is subtile, O Bhārata, and unknowable, especially by those that are ignorant. Listen to me as I preach to thee! By destroying thy own self thou wouldst sink into a more terrible hell than if thou hadst slain thy brother![28] Declare now, in words, thy own merits. Thou shalt then, O Pārtha, have slain thy own self![29]—Applauding these words, saying,—Let it be so, O Krishna!—Dhananjaya, the son of Cakra, lowering his bow, said unto Yudhishthira, that foremost of virtuous persons,—Listen, O king![30] There is no other bowman, O ruler of men, like unto myself, except the deity that bears *Pināka!* I am regarded by even that illustrious deity. In a moment I can destroy this universe of mobile and immobile creatures![31] It was I, O king, that vanquished all the points of the compass with all the kings ruling there, and brought all to thy subjection! The

Rājasuya (performed by thee), brought to completion by gifts of *Dakshinā*, and the celestial palace owned by thee, were both due to my prowess![32] In my hands are (marks of) sharp shafts and a stringed bow with arrow fixed thereon. On both my soles are the signs of cars with standards. No one can vanquish a person like me in battle![33] Nations from the North, the West, the East and the South, have been struck down, slain, exterminated, and destroyed. A small remnant only of the *Samsaptakas* is alive. I alone have slain half of the entire (hostile) army![34] Slaughtered by me, the Bharata host that resembled, O king, the very host of the celestials, is lying dead on the field. I slay those with (high) weapons that are conversant with high weapons. For this reason I do not reduce the three worlds to ashes.[35]* Riding upon my terrible and victorious car, Krishna and myself will soon proceed for slaying the Suta's son! Let this king become cheerful now. I will surely slay Karna in battle, with my arrows![36] Either the Suta dame will today be made childless by me, or Kunti will be made childless by Karna! Truly do I say it that I will not put off my armour without having slain Karna with my arrows in battle![37]—'

"Sanjaya said,—'Having said these words unto that foremost of virtuous persons, viz., Yudhishthira, Pārtha threw down his weapons and cast aside his bow and quickly thrust his sword into the sheath.[38] Hanging down his head in shame, the diadem-decked Arjuna, with joined hands, addressed Yudhishthira and said,—Be cheerful, O king, forgiving me! What I have said, you will understand a little while after! I bow to thee![39] —Thus seeking to cheer that royal hero capable of bearing all foes, Arjuna, that foremost of men, standing there, once more said,—This task will not be delayed! It will be accomplished soon! Karna cometh towards me. I shall proceed against

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* The meaning is that if I wished to destroy persons unconversant with (superior) weapons by means of the (superior) weapons I have, then, by this time, I could consume the universe. It is, however, a rule with me that I never use my superior weapons against any one who is unacquainted with superior weapons.—T.

him![40] I shall, with my whole soul, proceed for rescuing Bhima from the battle and for slaying the Suta's son! I tell thee that I hold my life for thy good! Know this for the truth, O king![41]—Having said so, the diadem-decked Arjuna of blazing splendour touched the king's feet and rose for proceeding to the field.[42] Hearing, however, those harsh words of his brother Phālguna, Pāndu's son, king Yudhishthira the just, rising up from that bed (on which he had been sitting), said these words unto Pārtha, with his heart filled with sorrow![43]—O Pārtha, I have acted wickedly! For that, ye have been overwhelmed with terrible calamity! Do thou strike off, therefore, this my head today! I am the worst of men, and the exterminater of my race![44] I am a wretch! I am addicted to wicked courses. I am of foolish understanding! I am idle and a coward! I am an insulter of the old! I am cruel! What wouldst thou gain by always being obedient to a cruel person like me?[45] A wretch that I am, I shall this very day retire into the woods! Live you happily without me! The high-souled Bhimasena is fit to be king! A eunuch that I am, what shall I do with sovereignty?[46] I am incapable of bearing these harsh speeches of thyself excited with wrath! Let Bhima become king! Having been insulted thus, O hero, what use have I with life?[47]—Having said these words, the king, leaving that bed, suddenly stood up and desired to go to the woods. Then Vāsudeva, bowing down, said unto him,[48]—O king, the celebrated vow of the wielder of *Gāndiva* who is ever devoted to truth, about his *Gāndiva*, is known to thee![49] That man in the world who would tell him—[Give thy *Gāndiva* to another]—would be slain by him. Even those very words were addressed to him by you.[50] Therefore, for keeping that earnest vow, Pārtha, acting also at my instance, offered you this insult, O lord of Earth! Insult to superiors is said to be their death.[51] For this reason, O thou of mighty arms, it behoveth thee to forgive me that beseech and bow to thee this transgression, O king, of both myself and Arjuna committed for maintaining the truth! Both of us, O great king, throw ourselves on thy mercy![52-53] The Earth shall today drink the blood of the wretched son of Rādhā! I swear truly to thee! Know the Suta's son as slain today! He whose

slaughter thou desirest hath today lost his life![56]—Hearing those words of Krishna, king Yudhishthira the just, in a great flurry, raised the prostrate Hrishikeça,[55] and joining his hands, said in haste,—It is even so as thou hast said! I have been guilty of a transgression![56] I have now been awakened by thee, O Govinda! I am saved by thee, O Mādhava! By thee, O Achyuta, we have today been rescued from a great calamity![57] Both of us stupified by folly, viz., myself and Arjuna, have been rescued from an ocean of distress, having obtained thee as our lord![58] Indeed, having obtained the raft of thy intelligence, today, we have, with our relatives and allies, passed over an ocean of sorrow and grief! Having obtained thee, O Achyuta, we are not masterless!—"[59]

Section LXXI.

"Sanjaya said,—'Having heard these joyful words of king Yudhishthira, Govinda of virtuous soul, that delighter of the Yadus, then addressed Pārtha.[1] The lattter, however, having at the instance of Krishna, addressed those words unto Yudhishthira, became exceedingly cheerless for having committed a little sin.[2] Then Vāsudeva, as if smiling, said unto the son of Pāndu, —What would have been thy condition, O Pārtha, if, observant of virtue, thou hadst slain the son of Dharma with thy sharp sword? Having only addressed the king as *thou*, such cheerlessness hath possessed thy heart![3-4] If thou hadst slain the king, O Pārtha, what wouldst thou have done after that? Morality is so unknowable, especially by persons of foolish understanding![5] Without doubt, great grief would have been thine in consequence of thy fear of sin. Thou wouldst have sunk also in terrible hell in consequence of the slaughter of thy brother![6] Gratify now this king of virtuous behaviour, this foremost of all practicers of virtue, this chief of Kuru's race! Even this is my wish.[7] Gratifying the king with devotion, and after Yudhishthira will have been made happy, we two will proceed against the car of the Suta's son for fighting him.[8] Slaying Karna today with thy keen shafts in battle, do thou, O giver of honors, give great happiness to Dharma's

son!' Even this, O mighty-armed one, is what I think to be suitable to this hour! Having done this, thy purpose will be achieved!'[10]—Then Arjuna, O monarch, in shame, touched king Yudhishthira's feet with his head.[11] And he repeatedly said unto that chief of the Bharatas,—Be gratified with me! Forgive, O king, all that I have said from desire of observing virtue and from fear of sin![12]—'*

"Sanjaya said,—Beholding Dhananjaya, that slayer of foes, lying weeping at his feet, O bull of Bharata's race, king Yudhishthira the just[13] raised his brother. And king Yudhishthira, that lord of Earth, then embraced his brother affectionately and wept aloud.[14] The two brothers, of great splendour, having wept for a long while, at last became freed from grief, O monarch, and as cheerful as before.[15] Then embracing him once more with affection and smelling his head, the son of Pāndu, exceedingly gratified, applauded his brother Jaya and said,[16]—O thou of mighty arms, in the very sight of all the troops, my armour, standard, bow, dart, steeds, and arrows, were cut off in battle, O great bowman, by Karna with his shafts, although I exerted myself with care![17] Thinking of and seeing his feats in battle, O Phālguna, I lose my energies in grief. Life itself is no longer dear to me![18] If thou dost not slay that hero in battle today, I will cast away my life-breaths! What use have I with life?'[19]—Thus addressed, Vijaya replied, O bull of Bharata's race, saying,—I swear by Truth, O king, and by thy grace,[20] by Bhima, O best of men, and by the twins, O lord of Earth, that today I shall slay Karna, in battle, or, being myself slain by him,[21] fall down on the Earth! Swearing truly, I touch my weapons!—Having said these words unto the king, he addressed Mādhava, saying,[22]—Without doubt, O Krishna, I will slay Karna in battle today! Aided by thy intelligence, blessed be thou, the slaughter of that wicked-souled one is certain![23]—Thus addressed, Keçava, O best of kings, said unto Pārtha,—Thou art competent, O best of the Bharatas, to slay the mighty Karna![24] Even this hath ever been

* Nilakantha believes these verses (1-12) to be interpolations. Nothing more likely. They are evidently repetitions.—T.

my thought, O mighty car-warrior, as to how, O best of men, thou wouldst slay Karna in battle![25]—Endued with great intelligence, Mādhava once more addressed the son of Dharma, saying,—O Yudhishthira, it behoveth thee to comfort Vibhatsu,[26] and command him to slaughter Karna of wicked soul![*] Having heard that thou hadst been afflicted with the shafts of Karna, myself and this one came hither, O son of Pāndu, for ascertaining thy plight![27] By good luck, O king, thou wert not slain! By good luck, thou wert not seized! Comfort thy Vibhatsu, and bless him, O sinless one, with thy wishes for his victory![28]—

"'Yudhishthira said,—Come, come, O Pārtha, O Vibhatsu, and embrace me, O son of Pāndu! Thou hast told me beneficial words that deserved to be said, and I have forgiven thee![29] I command thee, O Dhananjaya, go and slay Karna! Do not, O Pārtha, be angry for the harsh words I said unto thee![30]—'

"Sanjaya continued,—'Then Dhananjaya, O king, bowed unto Yudhishthira by bending his head, and seized with his two hands, O sire, the feet of his eldest brother![31] Raising him and embracing him closely, the king smelt his head and once more said these words unto him,[32]—O Dhananjaya, O thou of mighty arms, I have been greatly honored by thee! Do thou ever win greatness and victory![33]—

"'Arjuna said,—Approaching Rādhā's son today that is proud of his might, I shall slay that man of sinful deeds with my shafts in battle, along with all his kinsmen and followers![34] He who, having bent the bow strongly, afflicted thee with his shafts, I say, that Karna will obtain today the bitter fruit of that act of his![35] Having slain Karna, O lord of Earth, I shall today come back from the dreadful battle to pay thee my respects by walking behind thee! I tell thee this truly![36] Without having slain Karna I shall not come back today from the great battle. Truly do I swear this by touching thy feet, O lord of the universe![37]—'

"Sanjaya continued,—'Unto the diadem-decked (Arjuna) who was speaking in that way, Yudhishthira, with a cheerful

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* The command of a superior is the sure means of success.—T.

heart, said these words of graver import:[58]—Do thou obtain imperishable fame, and such a period of life as accordeth with thy own desire, and victory, and energy, and the destruction of thy foes! Let the gods grant thee prosperity! Obtain thou all these to the measure desired by me! Go quickly to battle, and slay Karna, even as Purandara slew Vritra for his own aggrandisement!—'"[59]

SECTION LXXII.

"Sanjaya said,—'Having with a cheerful heart gratified king Yudhishthira the just, Pārtha, prepared to slay the Suta's son, addressed Govinda, saying,[1]—Let my car be once more equipt, and let my foremost of steeds be yoked thereto! Let all kinds of weapons be placed upon that great vehicle![2] The steeds have rolled on the ground. They have been trained by persons skilled in horse-lore. Along with the other equipments of the car, let them be quickly brought and decked in their trappings![3] Proceed quickly, O Govinda, for the slaughter of the Suta's son!—Thus addressed, O monarch, by the high-souled Phālguna,[4] Krishna commanded Dāruka, saying,—Do all that Arjuna, that chief of Bharata's race and that foremost of all wielders of the bow, hath said![5]—Thus ordered by Krishna, Dāruka, O best of kings, yoked those steeds unto that car covered with tiger-skins and ever capable of scorching all foes.[6] He then represented unto the high-souled son of Pāndu the fact of having equipt his vehicle. Beholding the car equipt by the high-souled Dāruka,[7] Phālguna, obtaining Yudhishthira's leave and causing the Brāhmanas to perform propitiatory rites and utter benedictions on him, ascended that excellent vehicle.[8] King Yudhishthira the just, of great wisdom, also blessed him. After this, Phālguna proceeded towards Karna's car.[9] Beholding that great bowman thus proceeding, all creatures, O Bhārata, regarded Karna as already slain by the high-souled Pāndava.[10] All the points of the compass, O king, became serene. King-fishers and parrots and herons, O king,[11] wheeled around the son of Pāndu. A large number of beautiful and auspicious birds, O king, called *Pung*,[12] causing Arjuna

(by their timely appearance) to put forth greater speed in battle, cheerfully uttered their cries around him. Terrible *Kankas* and vultures, and cranes and hawks and ravens, O king,[13] tempted by the prospect of food, proceeded in advance of his car, and indicated auspicious omens[14] foreboding the destruction of the hostile host and the slaughter of Karna. And while Pārtha proceeded, a copious perspiration covered his body.[15] His anxiety also became very great as to how he would achieve his vow. The slayer of Madhu then, beholding Pārtha filled with anxiety as he proceeded, addressed the wielder of *Gāndiva* and said these words."[16]

"'Vāsudeva said,—O wielder of *Gāndiva*, save thee there exists no other man that could vanquish those whom thou hast vanquished with this bow of thine![17] We have seen many heroes, who, endued with prowess like that of Cakra, have attained to the highest regions, encountering thy heroic self in battle![18] Who else, O puissant one, that is not equal to thee, would be safe and sound after encountering Drona and Bhishma and Bhagadatta, O sire, and Vinda and Anuvinda of Avanti and Sudakshina the chief of the Kāmvojas and Crutāyudha of mighty energy and Achyutayudha as well?[19-20] Thou hast celestial weapons, and lightness of hand, and might, and thou art never stupified in battle! Thou hast also that humility which is due to knowledge![21] Thou canst strike with effect! Thou hast sureness of aim, and presence of mind as regards the selection of means, O Arjuna! Thou art competent to destroy all mobile and immobile creatures including the very gods with the *Gandharvas*![22] On Earth, O Pārtha, there is no human warrior who is equal to thee in battle! Amongst all Kshatriyas, invincible in battle, that wield the bow,[23] amongst the very gods, I have not seen or heard of even one that is equal to thee! The Creator of all beings, viz., Brahman, himself created the great bow *Gāndiva*[24] with which thou fightest, O Pārtha! For this reason there is no one that is equal to thee! I must, however, O son of Pāndu, say that which is beneficial to thee![25] Do not, O mighty-armed one, disregard Karna, that ornament of battle! Karna is possessed of might. He is proud and accomplished in weap-

ons. He is a *Mahārātha*.[26] He is accomplished (in the ways of battle) and conversant with all modes of warfare. He is also well acquainted with all that suits place and time. What need is there of saying much? Hear in brief, O son of Pāndu![27] I regard the mighty car-warrior Karna as thy equal, or, perhaps, thy superior! With the greatest care and resolution shouldst thou slay him in great battle![28] In energy he is equal to Agni. As regards speed, he is equal to the impetuosity of the wind. In wrath, he resembles the Destroyer himself. Endued with might, he resembles a lion in the formation of his body.[29] He is eight *Ratnis** in stature. His arms are large. His chest is broad. He is invincible. He is sensitive. He is a hero. He is, again, the foremost of heroes. He is exceedingly handsome.[30] Possessed of every accomplishment of a warrior, he is a dispeller of the fears of friends. Engaged in the good of Dhritarāshtra's son, he always hates the sons of Pāndu.[31] No one, not even the gods with Vāsava at their head, can slay the son of Rādhā, save thee, as I think! Slay, therefore, the Suta's son today![32] No one possessed of flesh and blood, not even the gods fighting with great care, not all the warriors (of the three worlds) fighting together, can vanquish that car-warrior![33] Towards the Pāndavas he is always of wicked soul and sinful behaviour, and cruel, and of wicked intelligence. In his quarrel with the sons of Pāndu, he is actuated by no consideration affecting his own interests. Slaying that Karna, therefore, fulfill thy purpose today![34] Despatch today unto Yama's presence that Suta's son, that foremost of car-warriors, whose death is near! Indeed, slaying that Suta's son, that first of car-warriors, show thy love for Yudhishthira the just![35] I know thy prowess truly, O Pārtha, which is incapable of being resisted by the gods and *Asuras*! The Suta's son of wicked soul, from exceeding pride, always disregards the sons of Pāndu![36] O Dhananjaya, slay that man today for whose sake the wretched Duryodhana regardeth him-

* A *Ratni* is a sort of cubit measured from the elbow to the end of the closed fist; it is supposed to be equal to the breadth of 21 fingers, making the thumb as the finger of measurement.—T.

self a hero, that root of all (those) sinful persons, that son of a Sūta![37] Slay, O Dhananjaya, that tiger among men, that active and proud Karna, who hath the sword for his tongue, the bow for his mouth, and arrows for his teeth![38] I know thee well as regards the energy and the might that are in thee! Slay the brave Karna in battle, like a lion slaying an elephant![39] Slay in battle today, O Pārtha, that Karna, otherwise called Vaikartana, in consequence of whose energy Dhritarāshtra's son disregards thine!—'"[40]

Section LXXIII.

"Sanjaya said,—'Once more Keçava of immeasurable soul said these words unto Arjuna who, O Bhārata, was advancing (to battle), firmly resolved upon slaying Karna.'—Today is the seventeenth day, O Bhārata, of this terrible massacre of men and elephants and steeds![1] At the outset vast was the host that belonged to you. Encountering the foe in battle, that host has been very much reduced in numbers, O king![2] The Kauravas also, O Pārtha, were numerous at first, teeming with elephants and steeds. Encountering thee, however, as their foe, they have been nearly exterminated in the van of battle![3] These lords of Earth and these Srinjayas, united together, and these Pāndava troops also, obtaining thy invincible self as their leader, are maintaining their ground on the field![5] Protected by thee, O slayer of foes, the Pānchālas, the Matsyas, the Kārushas, and the Chedis, have caused a great destruction of thy foes![6] Who is there that can vanquish the assembled Kauravas in battle? On the other hand, who is there that can vanquish the mighty car-warriors of the Pāndavas protected by thee?[7] Thou, however, art competent to vanquish in battle the three worlds consisting of the gods, the *Asuras*, and human beings, united together! What need I say then of the Kaurava host?[8] Save thee, O tiger among men, who else is there, even if he resemble Vāsava himself in prowess, that could vanquish king Bhagadatta?[9] So also, O sinless one, all the lords of Earth, united together, are incapable, O Pārtha, of even gazing at this vast force that is protected by thee![10]

So also, O Pārtha, owing to their having been always protected by thee that Dhrishtadyumna and Cikhandin succeeded in slaying Drona and Bhishma![11] Who, indeed, O Pārtha, could vanquish in battle those two mighty car-warriors of the Bharatas, viz., Bhishma and Drona, both of whom were endued with prowess equal that of Cakra himself?[12] Save thee, O tiger among men, what other man in this world is able to vanquish those fierce lords of *Akshauhinis*, those unreturning and invincible heroes, all accomplished in weapons and united together, viz., Cāntanu's son Bhishma, and Drona, and Vaikartana, and Kripa, and Drona's son, and king Duryodhana himself?[13-15] Innumerable divisions of soldiers have been destroyed (by thee), their steeds and cars and elephants having been mangled (with thy shafts)! Numberless Kshatriyas also, wrathful and fierce, hailing from diverse provinces, have been destroyed by thee![16] Teeming with horse and elephants, large bodies of combatants of diverse Kshatriya clans, such as the Govāsas, the Dāsamiyas, the Vasātis, O Bhārata, and the Easterners, the Vātadhānas, and the Bhojas that are very sensitive of their honor, approaching thee and Bhima, O Bhārata, have met with destruction![17-18] Of terrible deeds and exceedingly fierce, the Tushāras, the Yavanas, the Khaças, the Dārvābhisāras, the Daradas, the Cakas, the Kamathas, the Ramathas, the Tanganas,[19] the Andhrakas, the Pulindas, the Kirātas of fierce prowess, the *Mlecchas*, the Mountaineers, and the races hailing from the sea-side,[20] all endued with great wrath and great might, delighting in battle and armed with maces,—these all,—united with the Kurus and fighting wrathfully for Duryodhana's sake, were incapable of being vanquished in battle by anybody else save thee, O scorcher of foes![21]* What man, unprotected by thee, could advance, beholding the mighty and swelling host of the Dhārtarāshtras arrayed in order of battle?[22] Protected by thee, O puissant one, the Pāndavas, filled with wrath, and penetrating into its midst, have destroyed that host shrouded with dust and resembling a swollen sea![23] Seven days have elapsed since the mighty Jayat-

* This is a triplet.—T.

sena the ruler of the Māgadhas was slain in battle by Abhimanyu.[24] After that, ten thousand elephants, of fierce feats, that used to follow that king, were slain by Bhimasena with his mace.[25] After that, other elephants, and car-warriors, by hundreds, have been destroyed by Bhima in the exercise of his might.[26] Even thus, O Pārtha, during the progress of this awful battle, the Kauravas, with their steeds and car-warriors and elephants, encountering Bhimasena and thee, O son of Pāndu, have from hence repaired to the region of Death![27] The van of the Kaurava army, O Pārtha, having been struck down by the Pāndavas, Bhishma shot showers of fierce shafts, O sire![28] Conversant with the highest weapons, he shrouded the Chedis, the Pānchālas, the Kārushas, the Matsyas, and the Kaikayas, with his shafts, and deprived them of life![29] The welkin became filled with gold-winged and straight-coursing shafts, capable of piercing the bodies of all foes, that issued out of his bow.[30] He slew thousands of car-warriors, shooting showers of shafts at a time. In all, he slew a hundred thousand men and elephants of great might.[31] Abandoning the diverse motions, each of a new kind, in which they careered, those wicked kings and elephants, while perishing, destroyed many steeds and cars and elephants. Indeed, numberless were the shafts that Bhishma shot in battle.[32] Slaughtering the Pāndava host for ten days together, Bhishma made the terraces of numberless cars empty and deprived innumerable elephants and steeds of life.[33] Having assumed the form of Rudra or of Upendra in battle, he afflicted the Pāndava divisions and caused a great carnage amongst them.[34] Desirous of rescuing the wicked Suyodhana who was sinking in a raftless sea, he slaughtered many lords of Earth among the Chedis, the Pānchālas, and the Kaikayas, and caused a great massacre of the Pāndava army teeming with cars and steeds and elephants. Innumerable foot-soldiers amongst the Srinjayas, all well armed, and other lords of Earth, were incapable of even looking at that hero when he careered in battle like the Sun himself of scorching splendour.[35-37] At last the Pāndavas, with all their resources, made a mighty effort, and rushed against that warrior who, inspired with the desire of victory, used to career in battle even in this way![38]

Without availing of any aid, he routed, however, the Pāndavas and the Srinjayas in battle, and came to be regarded as the one foremost hero in the world.[39] Encountering him, Cikhandin, protected by thee, slew that tiger among men, with his straight shafts.[40] Having obtained thee that art a tiger among men (as his foe), that grandsire is now stretched on a bed of arrows, like Vritra when he obtained Vāsava for his foe.[41] The fierce Drona also slaughtered the hostile army for five days together. Having made an impenetrable array and caused many mighty car-warriors to be slain,[42] that great car-warrior had protected Jayadratha (for some time). Fierce as the Destroyer himself, he caused a great carnage in the nocturnal battle.[43] Endued with great valour, the heroic son of Bharadwāja consumed innumerable combatants with his arrows. At last, encountering Dhrishtadyumna, he attained to the highest end.[44]* If, on that day, thou hadst not checked in battle all the (Dhārtarāshtra) car-warriors headed by the Suta's son, Drona then would never have been slain.[45] Thou heldst in check the whole Dhārtarāshtra force. It was for this, O Dhananjaya, that Drona could be slain by the son of Prishata.[46] What other Kshatriya, save thee, could in battle achieve such feats for compassing the slaughter of Jayadratha?[47] Checking the vast (Kaurava) army and slaying many brave kings, thou killedst king Jayadratha, aided by the might and energy of thy weapons![48] All the kings regard the slaughter of the ruler of the Sindhus to have been exceedingly wonderful. I, however, do not regard it so, since it is thou that didst it and thou art a great car-warrior![49] If this vast assemblage of Kshatriyas, obtaining thee as a foe, suffer extermination in course of even a whole day, I should, I think, still regard these Kshatriyas to be truly mighty![50]† When Bhishma and Drona have been slain, the terrible Dhārtarāshtra host,

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* 42, 43, 44, constitute one sentence. To avoid a long and cumberous structure, I have split it into three parts.—T.

† The sense is this,—since thou art able to destroy the three worlds in a moment, I would regard these Kshatriyas truly mighty if it takes thee a whole day to exterminate them.—T.

O Pārtha, may be regarded to have lost all its heroes![55] Indeed, with all its foremost warriors slain, with its steeds, cars, and elephants destroyed, the Bharata army looketh today like the firmament reft of Sun, Moon, and stars.[52] Yonder host of fierce prowess, O Pārtha, hath been shorn of its splendours today like the *Asura* host in days of yore shorn of its splendours by Cakra's prowess![58] The remnant of that grand muster now consists of only five great car-warriors, viz., Açwatthāman and Kritavarman and Karna and Calya and Kripa.[54] Slaying those five great car-warriors today, O tiger among men, be thou a hero that hath killed all his foes, and bestow thou the Earth with all her islands and cities on king Yudhishthira![55] Let Prithā's son Yudhishthira of immeasurable energy and prosperity, obtain today the whole Earth with the welkin above it, the waters on it, and the nether regions below it![56] Slaying this host like Vishnu in days of yore slay the *Daityas* and the *Dānavas*, bestow the Earth on the king, like Hari bestowing (the three worlds) on Cakra![57] Let the Pānchālas rejoice today, their foes being slain, like the celestials rejoicing after the slaughter of the *Dānavas* by Vishnu![58] If in consequence of thy regard for that foremost of men, viz., thy preceptor Drona, thou cherishest compassion for Açwatthāman, if, again, thou hast any kindness for Kripa for the sake of the respect that is due to a preceptor,[59] if, approaching Kritavarman thou dost not despatch him today to Yama's abode in consequence of the honor that is due to one's kinsmen by the mother's side,[60] if, O lotus-eyed one, approaching thy mother's brother, viz., Calya the ruler of the Madras, thou dost not from compassion slay him,[61] I ask thee, do thou, with keen shafts, O foremost of men, slay Karna today with speed, that vile wretch of sinful heart who cherishes the fiercest hate for the sons of Pāndu![62] This is thy noblest duty! There is nothing in it that would be improper. We approve of it, and there is no fault in the act![63] The wicked-souled Karna is the root, O thou of unfading glory, of that attempt, O sinless one, made in the night for burning thy mother with all her children, and of that conduct which Suyodhana adopted towards you in consequence of that match at dice![64] Suyodhana

always hopeth for deliverance through Karna. Filled with rage, he endeavours to afflict me also (in consequence of that support)![65] It is the firm belief of Dhritarāshtra's royal son, O giver of honors, that Karna, without doubt, will slay all the Pārthas in battle.[66] Though fully acquainted with thy might, still, O son of Kunti, Dhritarāshtra's son hath selected war with you in consequence of his reliance on Karna.[67] Karna also always says,—[I will vanquish the assembled Pārthas and that mighty car-warrior, viz., Vāsudeva of Daçārha's race![68]—Buoying up the wicked-souled son of Dhritarāshtra, the wicked Karna always roareth in the (Kuru) assembly! Slay him today, O Bhārata![69] In all the acts of injury, of which Dhritarāshra's son hath been guilty towards you, the wicked-souled Karna of sinful understanding hath been the leader![70] I saw the heroic son of Subhadrā, of eyes like those of a bull, slain by six mighty car-warriors of cruel heart belonging to the Dhārtarāshtra army![71] Grinding those bulls among men, viz., Drona and Drona's son and Kripa and other heroes, he deprived elephants of their riders and mighty car-warriors of their cars.[72] The bull-necked Abhimanyu, that spreader of the fame of both the Kurus and the Vrishnis, deprived steeds also of their riders and foot-soldiers of weapons and life.[73] Routing the (Kaurava) divisions and afflicting many mighty car-warriors, he despatched innumerable men and steeds and elephants to Yama's abode![74] I swear by Truth to thee, O friend, that my limbs are burning at the thought that while the son of Subhadrā was thus advancing, consuming the hostile army with his shafts, even on that occasion the wicked-souled Karna was engaged in acts of hostility to that hero, O lord! Unable, O Pārtha, to stay in that battle before Abhimanyu's face, mangled with the shafts of Subhadrā's son, deprived of consciousness, and bathed in blood, Karna drew deep breaths, inflamed with rage. At last, afflicted with arrows, he was obliged to turn his back upon the field.[75-77] Eagerly desirous of flying away and becoming hopeless of life, he stayed for sometime in battle, perfectly stupified, and exhausted with the wounds he had received.[78] At last, hearing those cruel words of Drona in battle,—words that were suited

to the hour.—Karna cut off Abhimanyu's bow.[29] Made bowless by him in that battle, five great car-warriors then, well-versed in the ways of foul warfare, slew that hero with showers of shafts.[30] Upon the slaughter of that hero, grief entered the heart of every one. Only the wicked-souled Karna and Suyodhana laughed in joy![31] [Thou rememberest also] the harsh and bitter words that Karna cruelly said unto Krishnā in the (Kuru) assembly, in the face of the Pāndavas and the Kurus![32]—[The Pāndavas, O Krishnā, are dead! They have sunk into eternal hell! O thou of large hips, choose other lords now, O thou of sweet speeches![33] Enter now the abode of Dhritarāshtra as a serving woman, or, O thou of curving eye-lashes, thy husbands are no more![34] The Pāndavas will not, O Krishnā, be of any service to thee today! Thou art the wife of men that are slaves, O princess of Pānchāla, and thou art thyself, O beautiful lady, a slave![35] Today only Duryodhana is regarded as the one king on Earth! All other kings of the world are worshipping the agency by which his administration is kept up.[36] Behold now, O amiable one, how all the sons of Pāndu have equally fallen! Overwhelmed by the energy of Dhritarāshtra's son, they are now silently eyeing one another![37] It is evident that these are all sesame seeds without kernel, and have sunk into hell! They will have to serve the Kaurava (Duryodhana), that king of kings, as his slaves!][38]—Even these were the foul words that that wretch, viz., the sinful Karna of exceedingly wicked heart, spoke on that occasion, in thy hearing, O Bhārata![39] Let gold-decked shafts whetted on stone and capable of taking the life of him at whom they are sped, shot by thee, quench (the fire of) those words[40] and all the other wrongs that that wicked-souled wight did unto thee! Let thy shafts quench all those wrongs and the life also of that wicked wight![41] Feeling the touch of terrible arrows sped from *Gāndiva*, let the wicked-souled Karna recollect today the words of Bhishma and Drona![42] Let foe-killing cloth-yard shafts, equipt with the effulgence of lightning, shot by thee, pierce his vital limbs and drink his blood![43] Let fierce and mighty shafts, of great impetuosity, sped by thy arms, penetrate the vitals of Karna today and despatch him to

Yama's abode![94] Let all the kings of the Earth, cheerless and filled with grief and uttering wails of woe, behold Karna fall down from his car today, afflicted with thy arrows![95] Let his kinsmen, with cheerless faces, behold Karna today, fallen down and stretched at his length on the Earth, dipt in gore and with his weapons loosened from his grasp![96] Let the lofty standard of Adhiratha's son, bearing the device of the elephant's rope, fall fluttering on the Earth, cut off by thee with a broad-headed arrow![97] Let Calya fly away in terror, abandoning the gold-decked car (he drives) upon seeing it deprived of its warrior and steeds and cut off into fragments with hundreds of shafts by thee![98] Let thy enemy Suyodhana today, beholding Adhiratha's son slain by thee, despair of both his life and kingdom![99] Yonder, O Pārtha, Karna, equal unto Indra in energy, or, perhaps, Cankara himself, is slaughtering thy troops with his shafts![100] There the Pānchālas, though slaughtered by Karna with his whetted shafts, are yet, O chief of Bharata's race, rushing (to battle), for serving the cause of the Pāndavas.[101] Know, O Pārtha, that Karna is prevailing over the Pānchālas, and the (five) sons of Draupadi, and Dhrishtadyumna and Cikhandin, and the sons of Dhrishtadyumna, and Catānika the son of Nakula, and Nakula himself, and Sahadeva, and Durmukha, and Janamejaya, and Sudharman, and Sātyaki![102-3] The loud uproar made by those allies of thine, viz., the Pānchālas, O scorcher of foes, as they are being struck by Karna in dreadful battle, is heard![104] The Pānchālas have not at all been inspired with fear, nor do they turn away their faces from the battle! Those mighty bowmen are utterly reckless of death in great battle![105] Encountering even that Bhishma who, single-handed, had encompassed the Pāndvava army with clouds of shafts, the Pānchālas did not turn away their faces from him![106] Then again, O chastiser of foes, they always strove with alacrity to forcibly vanquish in battle their great foe, viz., the invincible Drona, that preceptor of all wielders of the bow, that blazing fire of weapons, that hero who always burnt his foes in battle! They have never turned their faces from battle, afeared of Adhiratha's son![107-9] The heroic Karna, however, with his shafts, is taking the lives of the Pānchāla warriors endued with great

activity as they are advancing against him, like a blazing fire taking the lives of myriads of insects!'[109] The son of Rādhā, in this battle, is destroying in hundreds the Pānchālas that are advancing against him,—those heroes, that is, that are resolved to lay down their lives for the sake of their allies![110] It behoveth thee, O Bhārata, to become a raft and rescue those brave warriors, those great bowmen, that are sinking in the raftless ocean represented by Karna![111] The awful form of that weapon which was obtained by Karna from that foremost of sages, viz., Rāma of Bhrigu's race, hath been displayed![112] Scorching all the troops, that weapon of exceedingly fierce and awful form is blazing with its own energy, surrounding our vast army![113] Those arrows, sped from Karna's bow, are coursing in battle, thick as flights of bees, and scorching thy troops![114] Encountering Karna's weapon in battle, that is irresistible by persons not having their souls under control, there the Pānchālas, O Bhārata, are flying away in all directions![115] Yonder, Bhima, of unappeasable wrath, surrounded on all sides by the Srinjayas, is fighting with Karna, O Pārtha, afflicted by the latter with keen shafts![116] If neglected, Karna will, O Bhārata, exterminate the Pāndavas, the Srinjayas, and the Pānchālas, like a neglected disease whose germ has entered the body![117] Save thee I do not see another warrior in Yudhishthira's army that would come home safe and sound, having encountered the son of Rādhā in battle![118] Slaying that Karna today with thy keen shafts, O bull among men, act according to thy vow, O Pārtha, and win great fame![119] I tell thee truly, thou only art able to vanquish in battle the Kauravas with Karna amongst them, and no one else, O foremost of warriors![120] Achieving this great feat, viz., slaying the mighty car-warrior Karna, attain thy object, O Pārtha, and crowned with success, be happy, O best of men!—'"[121]

SECTION LXXIV.

"Sanjaya said,—'Hearing these words of Keçava, O Bhārata, Vibhatsu soon cast off his anxiety and became cheerful.[1] Rubbing then the string of *Gāndiva* and stretching it, he

held his bow for the destruction of Karna, and addressed Keçava, saying,"—With thee for my protector, O Govinda, and when thou that art acquainted with the past and the future art gratified with me today, victory is sure to be mine![3] Aided by thee, O Krishna, I can, in great battle, destroy the three worlds assembled together, what need be said of Karna then?[4] I see the Pānchāla host is flying away, O Janārddana! I see also Karna careeringg fearlessly in battle![5] I see too the *Bhārgava* weapon careering in all directions, having been invoked by Karna, O thou of Vrishni's race, like the puissant thunder invoked by Cakra![6] This is that battle in which Karna will be slain by me and of which all creatures will speak as long as the Earth will last.[7] Today, O Krishna, unbarbed arrows, impelled by my arms and sped from *Gāndiva*, mangling Karna, will take him to Yama![8] Today king Dhritarāshtra will curse that intelligence of his in consequence of which he had installed Duryodhana, who was undeserving of sovereignty, on the throne![9] Today, O mighty-armed one, Dhritarāshtra will be divested of sovereignty, happiness, prosperity, kingdom, city, and sons![10] I tell thee truly, O Krishna, that today, Karna being slain, Duryodhana will become hopeless of both life and kingdom![11] Today, beholding Karna cut into pieces by me with my arrows, like Vritra in days of yore by Indra in the battle between the gods and the *Asuras*, let king Duryodhana call to mind the words thou hadst spoken for bringing about peace![12] Today let the son of Suvala, O Krishna, know that my shafts are the dice, my *Gāndiva* is box for throwing them, and my car, the chequered cloth![13] O Govinda, slaying Karna with keen shafts I will dispel the long sleeplessness of Kunti's son![14] Today the royal son of Kunti, upon the slaughter of the Suta's son by me, shall be gratified and be of cheerful heart and obtain happiness for ever![15] Today, O Keçava, I will shoot an irresistible and unrivalled arrow that will deprive Karna of life![16] Even this, O Krishna, was the vow of that wicked-souled one about my slaughter, viz.,—*I will not wash my feet till I slay Phālguna!*[17]—Falsifying this vow of that wretch, O slayer of Madhu, I will, with straight shafts, throw down his body today

from his car![18] Today the Earth will drink the blood of that Suta's son who in battle contemns all other men on Earth![19] With Dhritarāshtra's approbation, the Suta's son Karna, boasting of his own merits, had said,—*Thou hast no husband now, O Krishnā!*[20]—My keen shafts will falsify that speech of his! Like angry snakes of virulent poison, they will drink his life-blood![21] Cloth-yard shafts, of the effulgence of the lightning, shot by myself possessed of mighty-arms and sped from *Gāndiva*, will send Karna on his last journey![22] Today the son of Rādhā will repent for those cruel words that he said unto the princess of Pānchāla in the midst of the assembly, in disparagement of the Pāndavas![23] They that were on that occasion sesame seeds without kernel, will today become seeds with kernel after the fall of the Suta's son Karna of wicked soul, otherwise called Vaikartana![24]—*I will save ye from the sons of Pāndu!*—even these were the words that Karna, bragging of his own merits, said unto the sons of Dhritarāshtra! My keen shafts will falsify that speech of his![25] Today, in the very sight of all the bowmen, I will slay that Karna who said—*I will slay all the Pāndavas with their sons!*[26]—Today, O slayer of Madhu, I will slay that Karna, that son of Rādhā, relying on whose prowess the proud son of Dhritarāshtra, of wicked understanding, always disregarded us![27] Today, O Krishna, after Karna's fall, the Dhārtarāshtras with their king, struck with panic, will fly away in all directions, like deer afeared of the lion![28] Today, let king Duryodhana repent himself, upon the slaughter of Karna, with his sons and relatives, by me in battle[29] Today, beholding Karna slain, let the wrathful son of Dhritarāshtra, O Krishna, know me to be the foremost of all bowmen in battle![30] Today I will make king Dhritarāshtra, with his sons and grandsons and counsellors and servants, shelterless[31] Today, cranes and other carnivorous birds will, O Keçava, sport over the limbs of Karna cut off into pieces with my shafts![32] Today, O slayer of Madhu, I will cut off in battle the head of Rādhā's son Karna, in the very sight of all the bowmen![33] Today, O slayer of Madhu, I will cut off in battle the limbs of Rādhā's son of wicked soul with keen *Vipathas* and razor-faced arrows![34] Today the

heroic king Yudhishthira will cast off a great pain and a great sorrow cherished long in his heart![35] Today, O Keçava, slaying the son of Rādhā, with all his kinsmen, I will gladden king Yudhishthira the son of Dharma![36] Today, O Krishna, I will slay the cheerless followers of Karna in battle, with shafts resembling the blazing fire or the poison of the snake![37] Today, with my straight shafts equipt with vulturine feathers, I will, O Govinda, cause the Earth to be strewn with (the bodies of) kings cased in golden armour![38] Today, O slayer of Madhu, I will, with keen shafts, crush the bodies and cut off the heads of all the foes of Abhimanyu![39] Today I will bestow the Earth divested of Dhārtarāshtras on my brother, or, perhaps, thou, O Keçava, wilt walk over the Earth divested of Arujna![40] Today, O Krishna, I will free myself from the debt I owe to all bowmen, to my own wrath, to the Kurus, to my shafts, and to *Gāndiva*![41] Today I will be freed from the grief that I have cherished for thirteen years, O Krishna, by slaying Karna in battle like Maghavat slaying Camvara![42] Today, after I will have slain Karna in battle, let the mighty car-warriors of the Somakas, who are desirous of accomplishing the task of their allies, regard their task as accomplished![43] I do not know what will be the measure, O Mādhava, of the joy of Cini's grandson today after I will have slain Karna and won the victory![44] Today I will slay Karna in battle as also his son, that mighty car-warrior, and give joy to Bhima and the twins and Sātyaki![45] Today, slaying Karna in dreadful battle, I will pay off my debt, O Mādhava, to the Pānchālas with Dhrishtadyumna and Cikhandin![46] Today let all behold the wrathful Dhananjaya fight with the Kauravas in battle and slay the Suta's son![47] Once more let me utter my own praises in thy presence![48] In the science of arms there is none equal to me in the world! In prowess also, who is there that resembles me? What other man is there that is equal to me in forgiveness? In wrath also, there is no one that is equal to me![49] Armed with the bow and aided by the prowess of my arms, I can vanquish the *Asuras* and the gods and all creatures united together! Know that my prowess is higher than the highest![50] Alone assailing all the Kurus and the Vāhikas

with the fire of my shafts issuing from *Gāndiva*, I will, putting forth my might, burn them with their followers like a fire in the midst of a heap of dry grass at the close of winter![51] My palms bear these marks of arrows and this excellent and outstretched bow with arrow fixed on the string. On each of the soles of my feet occur the mark of a car and a standard. When a person like me goeth forth to battle, he cannot be vanquished by any one![52]—Having said these words unto Achyuta, that foremost of all heroes, that slayer of foes, with blood-red eyes, proceeded quickly to battle, for rescuing Bhima and cutting off the head from Karna's trunk.'"[53]

SECTION LXXV.

"Dhritarāshtra said,—In that awful and fathomless encounter of the Pāndavas and the Srinjayas with the warriors of my army, when Dhananjaya, O sire, proceeded for battle, how, indeed, occurred that fight?[1]

"Sanjaya said,—The innumerable divisions of the Pāndava army, decked with lofty standards and swelling (with pride and energy) and united together in battle, began to roar aloud, drums and other instruments constituting their mouth, like masses of clouds at the close of summer uttering deep roars.[2] The battle that ensued resembled a baneful shower out of season, cruel and destructive of living creatures. Huge elephants were its clouds; weapons were the water they were to pour; the peal of musical instruments, the rattle of car-wheels, and the noise of palms, constituted their roar; diverse weapons decked with gold formed their flashes of lightning; and arrows and swords and cloth-yard shafts and mighty weapons constituted their torrents of rain. Marked by impetuous onsets, blood flowed in streams in that encounter. Rendered awful by incessant strokes of the sword, it was fraught with a great carnage of Kshatriyas.[3-4] Many car-warriors, united together, encompassed one car-warrior and despatched him to Yama's presence. Or, one foremost of car-warriors despatched a single adversary, or one despatched many adversaries united together,[5]

Again, some one car-warrior despatched to Yama's abode some one adversary along with his driver and steeds. Some one rider with a single elephant, despatched many car-warriors and horsemen.[6] Similarly, Pārtha, with clouds of shafts, despatched large numbers of cars with drivers and steeds, of elephants and horses with their riders, and of foot-soldiers, belonging to the enemy.[7] Kripa and Cikhandin encountered each other in that battle, while Sātyaki proceeded against Duryodhana. And Crutaçravas was engaged with Drona's son, and Yudhāmanyu with Chitrasena.[8] The great Srinjaya car-warrior Uttamaujas was engaged with Karna's son Sushena, while Sahadeva rushed against Cakuni the king of the Gāndhāras like a hungry lion against a mighty bull.[9] The youthful Catānika, the son of Nakula, rushed against the youthful Vrishasena the son of Karna, shooting showers of shafts. The heroic son of Karna struck that son of the princess of Pānchāla with many arrows.[10] Conversant with all modes of warfare, Mādri's son Nakula, that bull among car-warriors, assailed Kritavarman. The king of the Pānchālas, viz., Dhrishtadyumna the son of Yajnasena, attacked Karna, the commander of the Kaurava army, with all his forces.[11] Duscāsana, O Bhārata, with the swelling host of the *Samsaptakas* forming a portion of the Bharata army, fiercely attacked in that battle Bhima, that foremost of warriors of irresistible impetuosity.[12] The heroic Uttamaujas, putting forth his strength, struck the son of Karna and cut off his head which fell down on the Earth, filling the Earth and the welkin with a loud noise.[13] Beholding the head of Sushena lying on the ground, Karna became filled with grief. Soon, however, in rage he cut off the steeds, the car, and the standard, of his son's slayer with many keen shafts.[14] Meanwhile Uttamaujas, piercing with his keen shafts and cutting off with his bright sword the steeds of Kripa and those warriors also that protected Kripa's sides, quickly ascended the car of Cikhandin.[15] Beholding Kripa deprived of his car, Cikhandin who was on his vehicle, wished not to strike him with his shafts. The son of Drona then, covering with his own the car of Kripa, rescued the latter like a bull sunk in a mire.[16] Meanwile Bhima the son of the Wind-god, clad in golden mail, began to scorch with his

keen arrows the troops of thy sons like the mid-day Sun scorching everything in the summer season.'"[17]

Section LXXVI.

"Sanjaya said,—During the progress of that fierce engagement, Bhima, while fighting alone, being encompassed by innumerable foes, addressed his driver, saying,—Bear me into the midst of the Dhārtarāshtra host![1] Proceed, O charioteer, with speed, borne by these steeds! I will despatch all these Dhārtarāshtras to the presence of Yama!—Thus urged by Bhimasena, the charioteer proceeded, quickly and with great impetuosity, against thy son's host to that spot whence Bhima desired to slaughter it. Then a large number of Kaurava troops, with elephants and cars and horse and foot, advanced against him from all sides.[2-3] They then, from every side, began to strike that foremost of vehicles belonging to Bhima, with numerous arrows. The high-souled Bhima, however, with his own shafts of golden wings, cut off all those advancing arrows of his enemies.[4] Thus cut off into two or three fragments with Bhima's arrows, those shafts, equipt with golden wings, of his enemies, fell down on the Earth. Then, O king, amongst those foremost of Kshatriyas, struck with Bhima's shafts, the elephants and cars and horse and foot,[5] set up a loud wail, O monarch, that resembled the din made by mountains when riven with thunder. Thus struck by Bhima, those foremost of Kshatriyas, their limbs pierced with Bhima's powerful shafts, rushed against Bhima in that battle from every side, like new fledged birds towards a tree. When thy troops thus rushed against him, Bhima of infuriate impetuosity displayed all his impetuosity,[6-7] like the Destroyer himself armed with mace when he burns and exterminates all creatures at the end of the *Yuga*. Thy soldiers were unable to resist in that battle that fierce impetuosity of Bhima endued with fierce impetuosity,[8] like that of the Destroyer himself of wide-open mouth when he rusheth at the end of the *Yuga* for exterminating all creatures. Then, O Bhārata, like masses of clouds scattered by the tempest, the Bharata host, thus mangled and

burnt in that battle by the high-souled Bhima, broke and fled in fear in all directions. Then the mighty Bhimasena of great intelligence once more cheerfully said unto his charioteer,[9-10]—Ascertain, O Suta, whether those assembled cars and standards that are advancing towards me, are ours or the enemy's! Absorbed in battle, I am unable to distinguish them. Let me not shroud our own troops with my shafts![11] O Viçoka, beholding hostile warriors and cars and the tops of their standards on all sides, I am greatly afflicted! The king is in pain. The diadem-decked Arjuna also has not yet come. These things, O Suta, fill my heart with sorrow![12] Even this is my grief, O charioteer, that king Yudhishthira the just should have gone away, leaving me in the midst of the enemy. I do not know whether he, as also Vibhatsu, is alive or dead! This adds to my sorrow![13] I shall, however, though filled with great grief, destroy these hostile troops of great might! Thus slaughtering in the midst of battle my assembled foes, I shall rejoice with thee today![14] Examing all the quivers containing my arrows, tell me, O Suta, ascertaining the matter well, what quantity of arrows is still left on my car, that is, how much of what sort![15]—

"'Thus commanded, Viçoka said,—Of arrows, O hero, thou hast yet sixty thousand, while thy razor-headed shafts number ten thousand, and broad-headed ones number as much. Of cloth-yard shafts thou hast still two thousand, O hero, and of *Pradaras* thou hast still, O Pārtha, three thousand! Indeed, of the weapons, O son of Pāndu, the portion that still remains is not capable of being borne, if placed on carts, by six bullocks.[16] Shoot and hurl them, O learned one, for of maces and swords and other weapons used with the arms alone, thou hast thousands upon thousands, as also lances and scimitars and darts and spears! Never fear that thy weapons will be exhausted![17]—

"'Bhima said,—Behold, O Suta, today this awful battle in which everything will be shrouded with my impetuous arrows sped fiercely from my bow and mangling all my foes, and in consequence of which the very Sun will disappear from the field, making the latter resemble the dark domains of Death![18]

Today, even this will be known to all the Kshatriyas including the very children, O Suta, viz., that Bhimasena hath succumbed in battle or that, alone, he hath subjugated all the Kurus![19] Today, let all the Kauravas fall in battle or let all the world applaud me beginning with the feats of my earliest years! Alone, I will overthrow them all, or let all of them strike Bhimasena down![20] Let the gods that aid in the achievement of the best acts, bless me! Let that slayer of foes, viz., Arjuna, come here now like Cakra, duly invoked, quickly coming to a sacrifice![21] Behold, the Bharata host is breaking! Why do those kings fly away? It is evident that Savyasāchin, that foremost of men, is quickly shrouding that host with his shafts![22] Behold, those standards, O Viçoka, and elephants and steeds and bands of foot-soldiers are flying away! Behold, these cars, assailed with shafts and darts, with those warriors riding on them, are being scattered, O Suta![23] Yonder, the Kaurava host, assailed with the shafts, equipt with wings of gold and feathers of peacocks, of Dhananjaya and resembling thunderbolts in force, though slaughtered extensively, is repeatedly filling its gaps![24] There, cars and steeds and elephants are flying away, crushing down bands of foot-soldiers! Indeed, all the Kauravas, having lost their senses, are flying away, like elephants filled with fear at a forest conflagration,[25] and uttering cries of woe! Those huge elephants, again, O Viçoka are uttering loud cries, assailed with shafts.[26]—

"'Viçoka said,—How is it, O Bhima, that thou dost not hear the loud twang of the yawning *Gāndiva* stretched by Pārtha in wrath? Are these two ears of thine gone?[27] All thy wishes, O son of Pāndu, have been fulfilled! Yonder the Ape (on Arjuna's banner) is seen in the midst of the elephant force (of the enemy)! Behold, the string of *Gāndiva* is flashing repeatedly like lightning amid blue clouds![28] Yonder, the Ape on Dhananjaya's standard-top is everywhere seen to terrify hostile divisions in this dreadful battle! Even I, looking at it, am struck with fear![29] There, the beautiful diadem of Arjuna is shining brilliantly! There, the precious jewel on the diadem, endued with the splendour of the Sun, looketh exceedingly resplendent![30] There, beside him, behold his conch

Devadatta of loud blare and the hue of a white cloud! There, by the side of Janārddana, reins in hand, as he penetrates into the midst of the hostile army, behold his discus of solar effulgence, its nave hard as thunder, and its edge sharp as a razor! Behold, O hero, that discus of Keçava, that enhancer of his fame, which is always worshipped by the Yadus![31-32] There, the trunks, resembling lofty trees perfectly straight, of huge elephants, cut off by Kiritin, are falling upon the Earth! There those huge creatures also, with their riders, pierced and split with shafts, are falling down, like hills riven with thunder.[33] There, behold, O son of Kunti, the *Pāncha-janya* of Krishna, exceedingly beautiful and of the hue of the moon, as also the blazing *Kaustubha* on his breast and his triumphal garland![34] Without doubt, that first and foremost of all car-warriors, viz., Pārtha, is advancing, routing the hostile army as he comes, borne by his foremost of steeds, of the hue of white clouds, and urged by Krishna![35] Behold those cars and steeds and bands of foot-soldiers, mangled by thy younger brother with the energy of the chief of the celestials! Behold, they are falling down like a forest uprooted by the tempest caused by Garuda's wings![36] Behold, four hundred car-warriors, with their steeds and drivers, and seven hundred elephants and innumerable foot-soldiers and horsemen, slain in this battle by Kiritin with his mighty shafts![37] Slaughtering the Kurus, the mighty Arjuna is coming towards thy side even like the constellation *Chitrā*! All thy wishes are fulfilled! Thy foes are being exterminated! Let thy might, as also the period of thy life, ever increase![38]—

"'Bhima said,—Since, O Viçoka, thou tellest me of Arjuna's arrival, I will give thee four and ten populous villages and a hundred female slaves and twenty cars, being pleased with thee, O Suta, for this agreeable intelligence imparted by thee!—'."[39]

Section LXXVII.

"Sanjaya said,—Hearing the roars of cars and the leonine shouts (of the warriors) in battle, Arjuna addressed Govinda,

saying,—Urge the steeds to greater speed!'—Hearing these words of Arjuna, Govinda said unto him,—I am proceeding with great speed to the spot where Bhima is stationed!'[2]—Then many lions among men (belonging to the Kaurava army), excited with wrath and accompanied by a large force of cars and horse and elephants and foot and making the Earth resound with the whizz of their arrows, the rattle of their car-wheels, and the tread of their horses' hoofs, advanced against Jaya (Arjuna) as the latter proceeded for victory, borne by his steeds white as snow or conchs and decked in trappings of gold and pearls and gems, like the chief of the celestials in great wrath proceeding, armed with the thunder, against (the *Asura*) Jambha for slaying him.[3-4] Between them and Pārtha, O sire, occurred a great battle destructive of body, life, and sin, like the battle between the *Asuras* and the god Vishnu, that foremost of victors, for the sake of the three worlds.[6] Alone, Pārtha, decked with diadem and garlands, cut off the mighty weapons sped by them as also their heads and arms in diverse ways, with his razor-faced and crescent-shaped and broad-headed arrows of great keenness.[6] Umbrellas, and yak-tails for fanning, and standards, and steeds, and cars, and bands of foot, and elephants, fell down on the Earth, mutilated in diverse ways, like a forest broken down by a tempest.[7] Huge elephants, decked in housings of gold and equipt with triumphal standards and warriors (on their backs), looked resplendent, as they were pierced with shafts of golden wings, like mountains ablaze with light.[8] Piercing elephants and steeds and cars with excellent shafts resembling Vāsava's thunder, Dhananjaya proceeded quickly for the slaughter of Karna, even as Indra in days of yore for riving (the *Asura*) Vala.[9] Then that tiger among men, that mighty-armed chastiser of foes, penetrated into thy host like a *Makara* into the ocean.[10] Beholding the son of Pāndu, thy warriors, O king, accompanied by cars and foot and a large number of elephants and steeds, rushed against him.[11] Tremendous was the din made by them as they advanced against Pārtha, resembling that made by the waters of the ocean lashed into fury by the tempest.[12] Those mighty car-warriors, resembling tigers (in prowess), all rushed in that battle

against that tiger among men, abandoning all fear of death.[13] Arjuna, however, routed the troops of those leaders of the Kurus as they advanced, shooting at him showers of weapons, like a tempest driving off masses of congregated clouds.[14] Those great bowmen, all skilled in smiting, united together, and proceeded against Arjuna with a large number of cars and began to pierce him with keen shafts.[15] Then Arjuna, with his shafts, despatched to Yama's abode several thousands of cars and elephants and steeds.[16] While those great car-warriors in that battle were thus struck with shafts sped from Arjuna's bow, they were filled with fear and seemed to disappear one after another from their cars.[17] In all, Arjuna, with his sharp arrows, slew full four hundred of those heroic car-warriors exerting vigorously in battle.[18] Thus struck in that battle with sharp shafts of diverse kinds, they fled away on all sides, avoiding Arjuna.[19] Tremendous was the uproar made at the van of the army by those warriors as they broke and fled like that made by the surging sea when it breaks upon encountering a mountain.[20] Having routed with his arrows that army struck with fright, Pritha's son Arjuna then proceeded, O sire, against the division of the Suta's son.[21] Loud was the noise with which Arjuna faced his foes, like that made by Gadura in days of yore when swooping down for snakes.[22] Hearing that sound, the mighty Bhimasena, desirous as he had been of obtaining a sight of Pārtha, became filled with joy.[23] As soon as the valiant Bhimasena heard of Pārtha's arrival, he began, O monarch, to grind thy troops, reckless of his very life.[24] Possessed of prowess equal to that of the wind, the valiant Bhima, the son of the Wind-god, began to career in that battle like the wind itself.[25] Afflicted by him, O monarch, thy army, O king, began to reel like a wrecked vessel on the bosom of the sea.[26] Displaying his lightness of hands, Bhima began to cut and mangle that host with his fierce arrows and despatch large numbers to the abode of Yama.[27] Beholding on that occasion the superhuman might of Bhima, O Bhārata, like that of the Destroyer at the end of the *Yuga*, thy warriors became filled with fright.[28] Seeing his mightiest soldiers thus afflicted by Bhimasena, O Bhārata, king Duryodhana address-

ed[29] all his troops and great bowmen, O bull of Bharata's race, commanding them to slay Bhima in that battle, since upon Bhima's fall he would regard the Pāndava troops already exterminated.[30] Accepting that command of thy son, all the kings shrouded Bhima with showers of shafts from every side.[31] Innumerable elephants, O king, and men inspired with desire of victory, and cars, and horse, O monarch, encompassed Vrikodara.[32] Thus encompassed by those brave warriors on all sides, O king, that hero, that chief of Bharata's race, looked resplendent like the Moon surrounded by the stars.[33] Indeed, as the Moon at full within his corona looks beautiful, even so that best of men, exceedingly handsome, looked beautiful in that battle.[34] All those kings, with cruel intent and eyes red in wrath, showered upon Vrikodara their arrowy downpours, moved by the desire of slaying him.[35] Piercing that mighty host with straight shafts, Bhima came out of the press like a fish coming out of a net,[36] having slain ten thousand unretreating elephants, two hundred thousand and two hundred men, O Bhārata,[37] and five thousand horse, and a hundred car-warriors. Having slaughtered these, Bhima caused a river of blood to flow there.[38] Blood constituted its water, and cars its eddies; and elephants were the alligators with which it teemed. Men were its fishes, and steeds its sharks, and the hair of animals formed its weeds and moss.[39] Arms lopped off from trunks formed its foremost of snakes. Innumerable jewels and gems were carried along by the current. Thighs constituted its gavials, and marrow its mire. And it was covered with heads forming its rocks.[40] And bows and arrows constituted the rafts by which men sought to cross that terrible river, and maces and spiked bludgeons formed its snakes. And umbrellas and standards formed its swans, and head-gears its foam.[41] Necklaces constituted its lotuses, and the earthy dust that arose formed its waves. Those endued with noble qualities could cross it with ease, while those that were timid and affrighted found it exceedingly difficult to cross.[42] Warriors constituting its crocodiles and alligators, it ran towards the region of Yama. Very soon, indeed, did that tiger among men cause that river to flow.[43] Even as the terri-

ble Vaitarani is difficult of being crossed by persons of unrefined souls, that bloody river, terrible and enhancing the fears of the timid, was difficult to cross.[44] Thither where that best of car-warriors, viz., the son of Pāndu, penetrated, thither he felled hostile warriors in hundreds and thousands.[45] Seeing those feats achieved in battle by Bhimasena, Duryodhana, O monarch, addressing Cakuni, said,[46]—Vanquish, O uncle, the mighty Bhimasena in battle! Upon his defeat the mighty host of the Pāndavás may be regarded as defeated![47]—Thus addressed, O monarch, the valiant son of Suvala, competent to wage dreadful battle, proceeded, surrounded by his brothers.[48] Approaching in that battle Bhima of terrible prowess, the heroic Cakuni checked him like the continent resisting the ocean.[49] Though resisted with keen shafts, Bhima, disregarding them all, proceeded against the sons of Suvala.[50] Then Cakuni, O monarch, sped a number of cloth-yard shafts equipt with wings of gold and whetted on stone, at the left side of Bhima's chest.[51] Piercing through the armour of the high-souled son of Pāndu, those fierce shafts, O monarch, equipt with feathers of *Kankas* and peacocks, sunk deep into his body.[52] Deeply pierced in that battle, Bhima, O Bhārata, suddenly shot at Suvala's son a shaft decked with gold.[53] The mighty Cakuni, however, that scorcher of foes, O king, endued with great lightness of hands, cut off into seven fragments that terrible arrow as it coursed towards him.[54] When his shaft fell down on the Earth, Bhima, O king, became highly enraged, and cut off with a broad-headed arrow the bow of Suvala's son with the greatest ease.[55] The valiant son of Suvala then, casting aside that broken bow, quickly took up another and six and ten broad-headed arrows.[56] With two of those straight and broad-headed arrows, O monarch, he struck Bhima himself;[57] with one he cut off Bhima's standard, and with two, his umbrella. With the remaining four, the son of Suvala pierced the four steeds of his antagonist.[58] Filled with rage at this, the valiant Bhima, O monarch, hurled in that battle a dart made of iron, with its staff adorned with gold.[59] That dart, restless as the tongue of a snake, hurled from Bhima's arms, speedily fell upon the car of the high-

soueld son of Suvala.[59] The latter then, filled with wrath, O monarch, took up that same gold-decked dart and hurled it back at Bhimasena.[61] Piercing through the left arm of the high-souled son of Pāndu, it fell down on the Earth like lightning flashed down from the sky.[62] At this, the Dhārtarāshtras, O monarch, set up a loud roar all around. Bhima, however, could not bear that leonine roar of his foes endued with great activity.[63] The mighty son of Pāndu then, quickly taking up another stringed bow, in a moment, O monarch, covered with shafts the soldiers of Suvala's son in that battle, who were fighting reckless of their very lives.[64] Having slain his four steeds, and then his driver, O king, Bhima of great prowess next cut off his antagonist's standard with a broad-headed arrow without losing a moment.[65] Abandoning with speed that steedless car, Cakuni, that foremost of men, stood on the ground, with his bow ready drawn in his hands, his eyes red like blood in rage, and himself breathing heavily. He then, O king, struck Bhima from every side with innumerable arrows.[66] The valiant Bhima, baffling those shafts, cut off Cakuni's bow in rage and pierced Cakuni himself with many keen arrows.[67] Deeply pierced by his powerful antagonist, that scorcher of foes, O king, fell down on the Earth almost lifeless.[68] Then thy son, O monarch, seeing him stupified, bore him away from battle on his car in the very sight of Bhimasena.[69] When that tiger among men, viz., Cakuni, was thus taken up on Duryodhana's car, the Dhārtarāshtra troops, turning their faces from battle, fled away on all sides, inspired with fear on that occasion of great terror due to Bhimasena.[70] Upon the defeat of Suvala's son, O king, by that great bowman, viz., Bhimasena, thy son Duryodhana, filled with great fright, retreated, borne away by his fleet steeds, from regard for his maternal uncle's life.[71] Beholding the king himself turn away from the battle, the troops, O Bhārata, fled away, from the encounters in which each of them had been engaged.[72] Seeing all the Dhārtarāshtra troops turn away from battle and fly in all directions, Bhima, rushing impetuously, fell upon them, shooting many hundreds of shafts.[73] Slaughtered by Bhima, the retreating Dhārtarāsh-

tras, O king, approaching the spot where Karna was, once more stood for battle, surrounding him.[74] Endued with great might and great energy, Karna then became their refuge. Finding Karna, O bull of Bharata's race, thy troops became comforted and stood cheerfully, relying upon one another, like ship-wrecked mariners, O tiger of men, in their distressful plight, when at last they reach an island. They then, once more, making death itself their goal, proceeded against their foes for battle.'"[75-77]

Section LXXVIII.

"Dhritarāshtra said,—'When our troops were broken in battle by Bhimasena, what, O Sanjaya, did Duryodhana and Suvala's son say?[1] Or, what did Karna, that foremost of victors, or the warriors of my army in that battle, or Kripa, or Kritavarman, or Drona's son, or Dusçāsana, say?[2] Exceedingly wonderful, I think, is the prowess of Pāndu's son, since, single-handed, he fought in battle with all the warriors of my army![3] Did the son of Rādhā act towards the (hostile) troops according to his vow? That slayer of foes, viz., Karna, O Sanjaya, is the prosperity, the armour, the fame, and the very hope of life, of the Kurus![4] Beholding the army broken by Kunti's son of immeasurable energy, what did Karna, the son of Adhiratha and Rādhā, do in that battle?[5] What also did my sons, difficult of defeat in battle, do or the other kings and mighty car-warriors of our army? Tell me all this, O Sanjaya, for thou art skilled in narration![6]

"Sanjaya said,—'In that afternoon, O monarch, the Suta's son of great valour began to smite all the Somakas in the very sight of Bhimasena.[7] Bhima also of great strength began to destroy the Dhārtarāshtra troops. Then Karna, addressing (his driver) Calya, said unto him,—Bear me to the Pānchālas![8] —Indeed, beholding his army in course of being routed by Bhimasena of great intelligence, Karna once more addressed his driver, saying,—Bear me to the Pānchālas only![9]—Thus urged, Calya the ruler of the Madras, endued with great might, urged those white steeds that were fleet as thought, towards the

Chedis, the Pānchālas and the Kārushas.[10] Penetrating then into that mighty host, Calya, that grinder of hostile troops, cheerfully conducted those steeds into every spot that Karna, that foremost of warriors, desired to go to.[11] Beholding that car cased in tiger skins and looking like a cloud, the Pāndus and the Pānchālas, O monarch, became terrified.[12] The rattle then of that car, like unto the peal of thunder, or the sound of a mountain splitting into fragments, became audible in that dreadful battle.[13] With hundreds upon hundreds of keen arrows sped from the bowstring drawn to his ear, Karna then smote hundreds and thousands of warriors belonging to the Pāndava army.[14] While the unvanquished Karna was employed in achieving those feats, many mighty bowmen and great car-warriors among the Pāndavas encompassed him on all sides.[15] Indeed, Cikhandin, and Bhima, and Dhrishtadyumna the son Prishata, and Nakula, and Sahadeva, and the (five) sons of Draupadi, and Sātyaki, surrounded the son of Rādhā, pouring showers of arrows upon him, from desire of despatching him to the other world.[16] The heroic Sātyaki, that best of men, struck Karna in that engagement with twenty keen shafts in the shoulder-joint.[17] Cikhandin struck him with five and twenty shafts, and Dhrishtadyumna struck him with seven, and the sons of Draupadi with four and sixty, and Sahadeva with seven, and Nakula with a hundred, in that battle.[18] The mighty Bhimasena, in that encounter, filled with rage, struck the son of Rādhā in the shoulder-joint with ninety straight shafts.[19] The son of Adhiratha then, of great might, laughing in scorn, and drawing his excellent bow, let off many keen shafts, afflicting his foes.[20] The son of Rādhā pierced each of them in return with five arrows. Cutting off the bow of Sātyaki as also his standard, O bull of Bharata's race,[21] Karna pierced Sātyaki himself with nine shafts in the centre of the chest. Filled with wrath, he then pierced Bhimasena with thirty shafts.[22] With a broad-headed arrow, O sire, he next cut off the standard of Sahadeva, and with three other arrows, that chastiser of foes afflicted Sahadeva's driver.[23] Within the twinkling of an eye he then deprived the (five) sons of Draupadi of their cars, O bull of Bharata's race, which seemed

exceedingly wonderful.[24] Indeed, with his straight shafts causing those heroes to turn back from the fight, the heroic Karna began to slay the Pānchālas and many mighty car-warriors among the Chedis.[25] Thus struck in that battle, O monarch, the Chedis and the Matsyas, rushing against Karna alone, poured upon him showers of shafts.[26] The Suta's son, however, that mighty car-warrior, began to smite them with his keen shafts. I beheld this exceedingly wonderful feat, O Bhārata,[27] viz., that the Suta's son of great prowess, alone and unsupported in that battle, fought with all those bowmen who contended with him to the utmost of their prowess,[28] and checked all those Pāndava warriors, O monarch, with his shafts. With the lightness of hand, O Bhārata, of the high-souled Karna on that occasion,[29] all the gods as also the *Siddhas* and the *Chāranas* were gratified. All the great bowmen among the Dhārtarāshtras also, O best of men, applauded[30] Karna, that foremost of great car-warriors, that first of all bowmen. Then Karna, O monarch, burnt the hostile army[31] like a mighty and blazing conflagration consuming a heap of dry grass in the summer season. Thus slaughtered by Karna, the Pāndava troops, struck with fear, fled in all directions, at the very sight of Karna. Loud wails arose there among the Pānchālas in that great battle,[32-33] while they were thus struck with the keen shafts sped from Karna's bow. Struck with fear at the noise, the vast host of the Pāndavas,[34]—those enemies of Karna,—regarded him as the one warrior in that battle. Then that crusher of foes, viz., the son of Rādhā, once more achieved an exceedingly wonderful feat,[35] inasmuch as all the Pāndavas, united together, were unable to even gaze at him. Like a swelling mass of water breaking when it comes in contact with a mountain,[36] the Pāndava army broke when it came in contact with Karna. Indeed, O king, the mighty-armed Karna in that battle, burning the vast host of the Pāndavas, stood there like a blazing fire without smoke. With great activity that hero, with his shafts, cut off the arms and the heads of his brave foes, O king, and their ears decked with ear-rings. Swords with hilts of ivory, and standards, and darts, and steeds, and elephants,[37-39] and cars of diverse kinds, O king, and

banners, and axles, and yokes, and wheels of many kinds,[40] were cut off in various ways by Karna observant of a warrior's vow. There, O Bhārata with elephants and steeds slain by Karna,[41] the Earth became impassable and miry with flesh and blood. The uneven and even spots also of the field, in consequence of slain horse and foot[42] and broken cars and dead elephants, could no longer be distinguished. The combatants could not distinguish friends from foes[43] in that thick darkness caused by shafts when Karna's (celestial) weapon was displayed. The mighty car-warriors of the Pāndavas, O monarch, were completely shrouded with the shafts, decked with gold, that were sped from Karna's bow. Those mighty car-warriors of the Pāndavas, O king, in that battle, though struggling vigorously, were repeatedly broken by the son of Rādhā, even as a herd of deer in the forest is routed by an angry lion![44-46] Routing the foremost of Pānchāla car-warriors and (other) foes, Karna of great fame, in that battle, slew the Pāndava warriors like a wolf slaying smaller animals. Beholding the Pāndava army turn away from battle, the Dhārtarāshtra[47-48] bowmen of great might rushed against the retreating host, uttering terrible shouts. Then Duryodhana, O monarch, filled with great delight,[49] caused diverse musical instruments to be beat and blown in all parts of the army. The great bowmen amongst the Pānchālas, those foremost of men, though broken,[50] returned heroically to the fight, making death their goal. The son of Rādhā, however, that bull among men and scorcher of foes, O monarch, in that battle, broke those returned heroes in diverse ways. There, O Bhārata, twenty car-warriors among the Pānchālas and more than a hundred Chedi warriors were slain by Karna with his shafts. Making the terraces of cars and the backs of steeds empty, O Bhārata,[51-53] and slaying the combatants that fought from the necks of elephants, and routing the foot-soldiers, that scorcher of foes, viz., the Suta's son of great bravery, became incapable of being gazed at like the midday Sun and looked resplendent like the Destroyer himself at the end of the *Yuga*. Thus, O monarch, that slayer of foes, that mighty bowman, viz., Karna, having slain foot, horse, car-warriors, and elephants, stood there on his car. In-

deed, like the Destroyer himself of great might standing after slaying all creatures,[55-56] the mighty car-warrior Karna stood alone, having slain the Somakas. The prowess that we then beheld of the Pānchālas seemed to be exceedingly wonderful,[57] for, though thus struck by Karna, they refused to fly away from that hero at the head of battle. At that time, the king (Duryodhana), and Dusçāsana, and Kripa the son of Caradwata,[58] and Açwatthāman, and Kritavarman, and Cakuni also of great might, slaughtered the Pāndava warriors in hundreds and thousands.[59] The two sons also of Karna, O monarch,—those two brothers of prowess incapable of being baffled,—filled with rage, slaughtered the Pāndava army in several parts of the field.[60] The battle that took place was dreadful and cruel and the carnage that occurred was very great. Similarly the Pāndava heroes, viz., Dhrishtadyumna and Cikhandin[61] and the (five) sons of Draupadi, filled with rage, slaughtered thy host. Even thus a great destruction took place among the Pāndavas everywhere on the field, and even thus thy army also suffered great loss at the hands of the mighty Bhima.'"[62]

Section LXXIX.

"Sanjaya said,—'Meanwhile Arjuna, O monarch, having slain the four kinds of forces (of the enemy), and having obtained a sight of the angry son of the Suta in that dreadful battle,[1] caused a river of blood to flow there that was tawny with flesh and marrow and bones.[2] Human heads constituted its rocks and stones. Elephants and steeds formed its banks. Full of the bones of heroic combatants, it resounded with the cries of ravens and vultures. Umbrellas were its swans or rafts. And that river ran, bearing away heroes like trees along its current.[3] (Fallen) necklaces constituted its assemblage of lotuses, and head-gears formed its excellent foam. Bows and shafts constituted its fishes; and the crowns of crushed men floated on its surface.[4]* Shields and armour were its eddies,

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* I confess I do not understand what is meant by *Narakshudrakapālinim*. The version given is offered tentatively.—T.

and cars were the rafts with which it teemed. And it could be easily forded by persons desirous of victory, while to those that were cowards it was unfordable.[5] Having caused that river to flow, Vibhatsu, that slayer of hostile heroes and bull among men, addressing Vāsudeva, said,[6]—Yonder, O Krishna, the standard of the Suta's son is visible! There, Bhimasena and others are fighting with that great car-warrior! There, the Pānchālas, afeared of Karna, are flying away, O Janārddana![7] Yonder, king Duryodhana, with the white umbrella over his head, along with Karna, looketh exceedingly resplendent as he is engaged in routing the Pānchālas![8] There, Kripa, and Kritavarman, and Drona's son, that mighty car-warrior, are protecting king Duryodhana, themselves protected by the Suta's son![9] There, O Krishna, Calya, well conversant with holding the reins, looketh exceedingly resplendent as, seated on the terrace of Karna's car, he guideth that vehicle![10] Bear me to that mighty car-warrior, for even such is the wish cherished by me! Without slaying Karna in this battle I will never return![11] Otherwise, the son of Rādhā, O Janārddana, will, in my sight, exterminate the mighty car-warriors of the Pārthas and the Srinjayas![12]—Thus addressed, Keçava quickly proceeded on his car against thy army, towards the mighty bowman Karna, for causing a single combat to take place between Karna and Savyasāchin.[13] Indeed, the mighty-armed Hari, at the command of Pāndu's son, proceeded on his car, assuring (by that very act) all the Pāndava troops.[14] The rattle then of Arjuna's vehicle rose loud in that battle, resembling, O sire, the tremendous peal of Vāsava's thunder.[15] With that loud rattle of his car-wheels, the son of Pāndu, of prowess incapable of being baffled and endued with immeasurable soul, advanced, vanquishing (as he came) thy host.[16] Beholding Arjuna of white steeds and having Krishna for his driver thus advance, and seeing the standard of that high-souled one, the king of the Madras, addressing Karna, said,[17]—There cometh that car-warrior having white steeds yoked unto his vehicle and having Krishna for his driver, slaying his foes in battle! There cometh he about whom thou wert enquiring?[18] Yonder standeth the son of

Kunti, holding his bow *Gāndiva*! If thou canst slay him to-day, great good may then be done to us![19] He cometh, O Karna, desirous of an encounter with thee, slaying, as he cometh, our chief warriors! He is incapable, O son of Rādhā, of being resisted by anybody else! Do thou proceed against that hero of Bharata's race![20] Through fear of Arjuna who is slaying large numbers of his foes, there the Dhārtarāshtra army is speedily breaking on all sides![21] Avoiding all our warriors, Dhananjaya advanceth with great speed, for, as I think, an encounter with thee, judging by his form swelling with rage and energy![22] Blazing with wrath, Pārtha will not stop from desire of battle with anybody else save thee, especially when Vrikodara is being so much afflicted (by thee)![23] Learning that king Yudhishthira the just hath been exceedingly mangled and made carless by thee, and seeing (the plight of) Cikhandin, and Sātyaki, and Dhrishtadyumna the son of Prishata,[24] and the (five) sons of Draupadi, and Yudhāmanyu, and Uttamaujas, and the brothers Nakula and Sahadeva,[25] that scorcher of foes, viz., Pārtha, advanceth impetuously on a single car against thee![26] Without doubt, he is advancing with speed against us, avoiding other combatants! Do thou, O Karna, proceed against him, for there is no other bowman (among us that can do so).[27] I do not behold in the world any other bowman, save thee, that would resist the angry Arjuna in battle like the continent (resisting the surging sea)![28] I do not behold any arrangements made for his protection, either on his flanks or at his rear. He advanceth alone against thee! Look after thy success now![29] Thou alone art able to encounter the two Krishnas in battle! That business is thine, O son of Rādhā! Proceed, therefore, against Dhananjaya![30] Thou art the equal of Bhishma, of Drona, of Drona's son, of Kripa! Do thou resist in this great battle the advancing Savyasāchin![31] Indeed, O Karna, slay this Dhananjaya that resembles a snake frequently darting out its tongue, or a roaring bull, or a tiger in the forest![32] There, those kings, those mighty car-warriors of the Dhārtarāshtra army, through fear of Arjuna, are quickly flying away, regardless of one another.[33] Save thee, O Suta's son, there is no other man, O hero, that can, in battle, dispel the fears of those retreating

combatants![34] All those Kurus, O tiger among men, obtaining thee as their refuge in this battle, stand, depending on thee and desirous of thy protection![35] Advance against the son of Pāndu, O son of Rādhā, mustering that courage now with which thou hadst in battle vanquished the almost invincible Vaidehas, the Amvashthas, the Kāmvojas, the Nagnajits, and the Gāndhāras![36] Mustering thy great prowess, O mighty-armed one, proceed against Vāsudeva of Vrishni's race, who is always gratified by the diadem-decked (Arjuna)![37]—

"'Karna said,—Thou seemest now to be in thy usual frame of mind and thou art now agreeable to me! Do not, O mighty-armed one, entertain any fear of Dhananjaya![38] Behold the might of my arms today, and behold my skill! Single-handed, I will today destroy the mighty host of the Pāndavas, as also those two lions among men, viz., the two Krishnas! I say this truly unto thee![39] I will never return from the field today without slaying those two heroes! Or, slain by those two, I shall today sleep on the field of battle! Victory is uncertain in battle![40] Slaying or slain, I shall today achieve my purpose![41]—

"'Calya said,—All great car-warriors, O Karna, say that this foremost of car-warriors, (viz., Arjuna), even when alone, is invincible! When, again, he is protected by Krishna, who will venture to vanquish him?[42]—

"'Karna said,—As far as I have heard, such a superior car-warrior hath never been born on Earth! Behold my prowess, since I will contend in battle with even that Pārtha who is such![43] This prince of Kuru's line, this foremost of car-warriors, careers in battle, borne by his steeds white in hue! Perhaps, he will despatch me to Yama's abode today. Know, however, that with Karna's death, these all will be exterminated![44]* The two arms of this prince are never covered with sweat. They never tremble. They are massive and covered with cicatrices. Firm in the use of weapons, he is possessed of great skill and endued with great lightness of hands. Indeed, there is no warrior equal to the son of Pāndu![45] He taketh a large number of arrows and shooteth them as if they were one.

* Referring to the Kuru army.—T.

Quickly fixing them on the bow-string, he propelleth them to the distance of two miles. They always fell on the foe. What warrior is there on Earth that is equal to him?[45] That *Atiratha*, endued with great activity, with Krishna as his ally, gratified the god Agni at Khāndava. There, on that occasion, the high-souled Krishna obtained his discus, and Savyasāchin, the son of Pāndu, obtained his bow *Gāndiva*.[47] There that mighty-armed one, endued with might that knows no decay, also obtained his terrible car unto which are yoked those white steeds, as also his two great celestial and inexhaustible quivers, and many celestial weapons, from the god of fire.[48] In the region of Indra he obtained his conch *Devadatta* and slew innumerable *Daityas*, and all the Kālakeyas. Who is there on Earth that is superior to him?[49] Possessed of greatness of soul, he gratified Mahādeva himself in fair fight, and obtained from him the terrible and mighty weapon *Pāçupata* that is capable of destroying the three worlds.[50] The several Regents of the world, united together, gave him their weapons of immeasurable energy, with which that lion among men quickly destroyed in battle those united *Asuras*, viz., the Kālakhanjas.[51] So also, in Virāta's city, having on a single car vanquished all of us, he snatched from us that wealth of kine and took from all the foremost of car-warriors (portions of) their garments.[52] Challenging that foremost of Kshatriyas, that hero having him of Vrishni's race for his ally, that warrior who is endued with such energy and such attributes, I regard myself, O Calya, to be the foremost of persons in all the world in point of courage![53] He is, again, protected by that Keçava of infuriate energy, who is Nārāyana himself and who is without a rival, that high-souled Vāsudeva, that ever-victorious Vishnu armed with conch, discus, and mace, whose attributes all the worlds, united together, cannot (in narrating) exhaust in ten thousand years. Beholding the two Krishnas together on the same car, fear entereth my heart together with courage.*[54-55]

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* Some of the Bengal texts read *Jāyate-asāddhyasancha*. The unpronounced *a* before the last word is the negative particle. The sense seems to be that although Karna is not wanting in courage, yet fear also enters

Pārtha is the foremost of all bowmen, while Nārāyana is unrivalled in encounters with the discus. Even such are Vāsudeva, and the son of Pāndu! Indeed, the mountains of Himavat may move from the spot were they stand, but *not* the two Krishnas![56] Both of them are heroes, possessed of great skill, firm in the use of weapons, and mighty car-warriors. Both of them have adamantine frames. Who else, O Calya, save myself, would proceed against Phālguna and Vāsudeva that are even such?[57] The desire cherished by me today, viz., a battle with the son of Pāndu, O ruler of the Madras, will be fulfilled without delay! Soon will that wonderful and unrivalled and beautiful battle take place! Either I will overthrow those two in battle today, or the two Krishnas will today overthrow me![58]—Saying these words unto Calya, Karna, that slayer of foes, began to utter loud roars in that battle, like those of the clouds. Approaching then thy son, that foremost one among the Kurus, and saluted respectfully by him, Karna said unto that prince[59] as also unto those two mighty-armed warriors, viz., Kripa and the Bhoja chief Kritavarman, and the ruler of the Gāndhāras with his son, and the preceptor's son, and his own younger brother, and all the foot-soldiers and horsemen and elephant-riders, these words,[60] viz.,—Rush towards Achyuta and Arjuna and close up their path all around, and cause them to be tired with exertion, so that, ye lords of Earth, I may easily slay those two after ye all will have mangled them deeply![61]—Saying,—So be it!—those foremost of heroes, desirous of slaying Arjuna, speedily proceeded against him. Those mighty car-warriors then, obeying the behest of Karna, began to strike Dhananjaya with innumerable arrows in that battle.[62] Like the great ocean containing a vast quantity of water receiving all rivers male and female, Arjuna received all those warriors in battle.[63] His foes could not notice when he fixed his excellent arrows on the bowstring and when he let them off. All that could be seen was that men and steeds and elephants, pierced with the arrows sped by Dhanan-

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his heart. His is a mixed feeling at sight of the two Krishnas on the same car.—T.

jaya, continually fell down, deprived of life.[64] Like men with diseased eyes that are unable to gaze at the Sun, the Kauravas on that occasion could not gaze at Jaya who seemed to be possessed of the energy of the all-destroying Sun that rises at the end of the *Yuga*, having arrows for his rays, and *Gāndiva* for his beautiful circular disc.[65] Smiling the while, Pārtha with his own showers of arrows cut off the excellent arrows sped at him by those mighty car-warriors. In return, he struck them with innumerable arrows, drawing his bow *Gāndiva* to a complete circle.[66] As the Sun of fierce rays between the months of *Jaishtha* and *Ashāra* easily drieth up the waters (of the Earth), even so Arjuna, baffling the arrows of his foes, consumed thy troops, O king of kings![67] Then Kripa, and the chief of the Bhojas, and thy son himself, shooting showers of shafts, rushed towards him. Drona's son also, that mighty car-warrior, rushed towards him, shooting his shafts. Indeed, all of them rained their arrows on him, like the clouds pouring torrents of rain on a mountain.[68] The son of Pāndu, however, with great activity and speed, cut off with his own shafts those excellent arrows sped at him with great care in that dreadful battle by those accomplished warriors desirous of slaying him, and pierced the chest of each of his adversaries with three shafts.[69] Having arrows for his fierce rays, the Arjuna-sun, with *Gāndiva* drawn to its fullest stretch constituting his corona, looked resplendent, as he scorched his foes, like the Sun himself between the months of *Jaishtha* and *Ashāra*, within his bright corona.[70] Then Drona's son pierced Dhananjaya with ten foremost of shafts, and Keçava with three, and the four steeds of Dhananjaya with four, and showered many shafts on the Ape on Arjuna's banner.[71] For all that, Dhananjaya cut off the full-drawn bow in his adversary's hand with three shafts, the head of his driver with a razor-faced arrow, and his four steeds with four other shafts, felling last from his enemy's car his standard with three other arrows.[72] The son of Drona then, filled with wrath, took up another costly bow, bright as the body of Takshaka, and decked with gems and diamonds and gold, and resembling a mighty snake caught from the foot of a mountain.[73] String-

ing that bow as he stood on the Earth, and bringing out one after another shafts and weapons, Drona's son, that warrior who excelled in many accomplishments, began to afflict those two unvanquished and foremost of men and pierce them from a near point with many shafts.[74] Then those mighty car-warriors, viz., Kripa and Bhoja and thy son standing at the van of battle, fell upon and shrouded that bull among the Pāndavas, shooting showers of shafts, like the clouds shrouding the dispeller of darkness.[75] Possessed of prowess equal to that of the thousand-armed (Kārttaviryya), Pārtha then showered his shafts on Kripa's bow with arrow fixed on it, his steeds, his standard, and his driver, like the wielder of the thunder in days of yore showering his shafts on (the *Asura*) Vali.[76] His weapons destroyed by Pārtha's shafts, and his standard also having been crushed in that great battle, Kripa was afflicted with as many thousands of arrows by Arjuna as Gangā's son Bhishma before them (viz., on the day of his fall) by the same diadem-decked warrior.[77] The valiant Pārtha then, with his shafts, cut off the standard and the bow of thy roaring son. Destroying next the handsome steeds of Kritavarman, he cut off the latter's standard as well.[78] He then began to destroy with great speed the elephants of the hostile force, as also its cars with their steeds and drivers and bows and standards. Thereupon that vast host of thine broke into a hundred parts like an embankment washed off by the waters.[79] Then Keçava, quickly urging Arjuna's car, placed all his afflicted foes on his right side.[80] Then other warriors, desirous of an encounter, with their well-equipt cars bearing lofty standards, followed Dhananjaya who was proceeding with great speed like Indra proceeding for the slaughter of Vritra.[81] Then those mighty car-warriors, viz., Cikhandin and Sātyaki and the twins, proceeding in the direction of Dhananjaya, checked those foes and, piercing them with keen arrows, uttered terrible roars.[82] Then the Kuru heroes and the Srinjayas, encountering one another with rage, slew one another with straight shafts of great energy, like the *Asuras* and the celestials in days of yore in great battle.[83] Elephant-warriors and horsemen and car-warriors,—all chastisers of foes,—inspired with desire of victory or im-

patient of proceeding to heaven, fell fast on the field. Uttering loud shouts, they pierced one another vigorously with well-shot arrows.[84] In consequence of those high-souled warriors of great courage shooting their arrows at one another in that dreadful battle and by that means causing a darkness there, the points of the compass, cardinal and subsidiary, became enveloped in gloom and the very effulgence of the Sun became totally shrouded.'"[85]

SECTION LXXX.

"Sanjaya said—'Then, O king, Dhananjaya, desirous of rescuing Kunti's son Bhima who, assailed by many foremost of warriors of the Kuru army, seemed to sink (under that attack),[1] avoided, O Bhārata, the troops of the Suta's son and began, with his shafts, to despatch those hostile heroes (that were opposed to Bhima) to the regions of death.[2]* Successive showers of Arjuna's shafts were seen overspread on the sky, while others were seen to slay thy army.[3] Filling the welkin with his shafts that resembled dense flights of feathery creatures, Dhananjaya, O monarch, at that time, became the very Destroyer unto the Kurus.[4] With his broad-headed arrows, and those equipt with heads flat and sharp as razors, and cloth-yard shafts of bright polish, Pārtha mangled the bodies of his foes and cut off their heads.[5] The field of battle became strewn with falling and fallen warriors, some with bodies cut and mangled, some divested of armour, and some deprived of heads.[6] Like the great Vaitarani (separating the regions of life from those of the dead), the field of battle, O king, became uneven and impassable and unsightly and terrible, in consequence of steeds and cars and elephants, which, struck with Dhananjaya's shafts, were mangled and pierced and crushed and cut off in diverse ways.[7-8] The Earth was also covered with broken

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* The first word of 2 is *Visrijya* and not *Vimridya* as read in many texts. Avoiding Karna's division, Arjuna despatched the assailants of Bhima who seemed to sink under the pressure brought to bear upon him. This seems to be the plain sense of the passage.—T.

shafts and wheels and axles, and with cars that were steedless or that had their steeds and others that were driverless or that had their drivers.[9] Then four hundred well-trained and ever furious elephants, excited with wrath, and ridden by warriors cased in mail of golden hue and adorned with ornaments of gold, and urged by fierce guides with pressure of heels and toes, fell down, struck by the diadem-decked Arjuna with his shafts, like loosened summits, peopled with living creatures, of gigantic mountains.[10-11] Indeed, the Earth became covered with (other) huge elephants struck down by Dhananjaya with his arrows.[12] Like the Sun piercing through masses of clouds, Arjuna's car passed through dense bodies of elephants with juicy secretions flowing adown their bodies and looking like masses of clouds.[13] Phālguna caused his track to be heaped up with slain elephants and men and steeds, and with cars broken in diverse ways, and with lifeless heroes deprived of weapons and engines and of armour, as also with arms of diverse kinds loosened from hands that held them.[14] The twang of *Gāndiva* became tremendously loud, like the peal of thunder in the welkin.[15] The (Dhārtarāshtra) army then, smitten with the shafts of Dhananjaya, broke, like a large vessel on the bosom of the ocean, violently lashed by the tempest.[16] Diverse kinds of fatal shafts, sped from *Gāndiva*, and resembling burning brands and meteors and thunder-bolts, burnt thy army.[17] That mighty host, thus afflicted with Dhananjaya's shafts, looked beautiful like a blazing forest of bamboos on a mountain in the night.[18] Crushed and burnt and thrown into confusion, and mangled and massacred by the diadem-decked Arjuna with his arrows, that host of thine then fled away on all sides.[19] Indeed, the Kauravas, burnt by Savyasāchin, dispersed on all sides, like animals in the great forest frightened at a forest-conflagration.[20] The Kuru host then (that had assailed Bhimasena), abandoning that mighty-armed hero, turned their faces from battle, filled with anxiety.[21] After the Kurus had been routed, the unvanquished Vibhatsu, approaching Bhimasena, stayed there for a moment.[22] Having met Bhima and held a consultation with him, Phālguna informed his brother that the arrows had been extracted from Yudhishthira's body and that the latter was perfectly well.[23]

With Bhimasena's leave, Dhananjaya then proceeded (once more against his foes), causing the Earth and the welkin, O Bhārata, to resound with the rattle of his car.[24] He was then surrounded by ten heroic and foremost of warriors, viz., thy sons, all of whom were Duṣçāsana's juniors in age.[25] Afflicting Arjuna with their shafts like hunters afflicting an elephant with burning brands, those heroes, with outstretched bows, seemed to dance, O Bhārata, (on their cars).[26] The slayer of Madhu then, guiding his car, placed all of them to his right. Indeed, he expected that Arjuna would very soon send all of them to Yama's presence.[27] Beholding Arjuna's car proceeding in a different direction, those heroes rushed towards him. Soon, however, Pārtha, with a number of cloth-yard shafts and crescent-shaped arrows, cut off their standards and steeds and bows and arrows, causing them to fall down on the Earth. Then with some broad-headed arrows he cut off and felled their heads decked with lips bit and eyes blood-red in rage. Those faces looked beautiful like an assemblage of lotuses.[28-30] Having slain those ten Kauravas cased in golden mail, with ten broad-headed shafts endued great impetuosity and equipt with wings of gold, that slayer of foes, viz., Arjuna, continued to proceed.'"[31]

Section LXXXI.

"Sanjaya said,—'Meanwhile ninety Kaurava car-warriors rushed for battle against the ape-bannered Arjuna who was advancing, borne by his steeds of exceeding fleetness.[1] Those tigers among men, having sworn a terrible oath about the other world,* encompassed that tiger among men, viz., Arjuna.[2] Krishna, however, (without minding those warriors), urged the white steeds of Arjuna, endued with great speed and adorned with ornaments of gold and covered with net-works of pearls, towards Karna's car.[3] Those ninety *Samsaptaka* cars pursued Dhananjaya, that slayer of foes, pouring upon him showers of

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* Such as—"May we sink in ever-lasting hell if we fly away from Arjuna!" *Vide* the oath of the *Samsaptakas* in the beginning of *Drona Parva*.—T.

shafts, as he proceeded towards Karna's car.[4] Then Arjuna, with his keen shafts, cut off those ninety assailants endued with great activity, along with their drivers and bows and standards.[5] Slain by the diadem-decked Arjuna with diverse kinds of shafts, they fell down like *Siddhas* falling down, with their cars, from heaven upon the exhaustion of their merits.[6] After this, many Kauravas, with cars and elephants and steeds, fearlessly advanced against that foremost one of Kuru's race, that chief of the Bharatas, viz., Phālguna.[7] That large force of thy sons, teeming with struggling men and steeds, and swelling with foremost of elephants, then encompassed Dhananjaya, checking his further progress.[8] The mighty Kaurava bowmen shrouded that descendant of Kuru's race with darts and swords and lances and spears and maces and scimitars and arrows.[9] Like the Sun destroying the darkness with his rays, the son of Pāndu destroyed with his own shafts that shower of weapons overspread in the welkin.[10] Then a force of *Mlecchas* riding thirteen hundred ever-infuriate elephants, at the command of thy son, assailed Pārtha in the flank.[11] With barbed arrows and *Nālikas* and cloth-yard shafts and lances and spears and darts and *Kampanas* and short arrows, they afflicted Pārtha on his car.[12] That matchless shower of weapons, some of which were hurled by the elephants with their tusks, Phālguna cut off with his broad-headed shafts and crescent-shaped arrows of great keenness.[13] With excellent arrows of diverse kinds, he struck all those elephants and their standards and banners and riders like Indra striking mountains with thunder-bolts.[14] Afflicted with gold-winged shafts, those huge elephants decked with necklaces of gold, fell down deprived of life, like mountains ablaze with volcanic fires.[15] Amid that roaring and shouting and wailing army of men and elephants and steeds, the twang of *Gāndiva*, O monarch, rose high.[16] Elephants, O king, struck (with shafts), fled away on all sides. Steeds also, their riders slain, wandered in all directions.[17] Cars, O monarch, looking like the changeful forms of vapour in the sky, deprived of riders and steeds, were seen in thousands.[18] Horsemen, O monarch, wandering hither and thither, were seen to fall down deprived of life by the shafts of Pārtha.[19] At that time the might of

Arjuna's arms was seen. (So great was that might) that alone, in that battle, he vanquished horsemen and elephants and car-warriors (that had been assailing him from every side).[20] Then Bhimasena, beholding the diadem-decked Phālguna encompassed, O bull of Bharata's race, by a large (Kaurava) host consisting of three kinds of forces,[21] abandoned the small unslaughtered remnant of the Kaurava car-warriors with whom he had been engaged, and rushed impetuously, O king, to the spot where Dhananjaya's car was.[22] Meanwhile the Kaurava force that still remained after the heavy slaughter, exceedingly weakened, fled away. Bhima (as already said), beholding Arjuna, proceeded towards his brother.[23] The unfatigued Bhima, armed with a mace, destroyed, in that battle, the portion that still remained, after the greater part had been slaughtered by Arjuna, of the Kaurava horse possessed of great might.[24] Fierce as the death-night, subsisting upon men and elephants and steeds as its food, and capable of crushing walls and mansions and gates of cities, that exceedingly terrible mace of his, Bhima made incessantly to descend on men and elephants and steeds around him. That mace, O sire, slew numberless steeds and riders.[25-26] With that mace the son of Pāndu crushed men and steeds cased in steel armour. Struck therewith, they fell down with great noise.[27] Biting the earth with their teeth, and bathed in blood, these, with the crowns of their heads and bows and lower limbs crushed, laid themselves down on the field, supplying all carnivorous creatures with food.[28] Satiated with blood and flesh and marrow, and eating bones as well, that mace (of Bhimasena) became, like the death-night, difficult of being gazed at.[29] Having slain ten thousand horse and numerous foot, Bhima ran hither and thither in rage, armed with his mace.[30] Then, O Bhārata, thy troops, beholding Bhima mace in hand, thought that Yama himself, armed with his fatal bludgeon, was in their midst.[31] The son of Pāndu then, excited with rage, and resembling an infuriate elephant, penetrated into the elephant division (of the Kauravas), like a *Makara* entering the ocean.[32] Having, with his formidable mace, penetrated into that elephant division, the enraged Bhima, within a very short time, despatched it to Yama's abode.[33] We then beheld those in-

furiate elephants with spiked plates on their bodies, falling on every side, with their riders and standards, like winged mountains.[34] Having destroyed that elephant division, the mighty Bhimasena, once more riding on his car, followed Arjuna in his rear.[35] That great host, thus slaughtered, filled with cheerlessness and about to fly away, stood almost inactive, O monarch, assailed on all sides with weapons.[36] Beholding that host looking humble and standing inactive, and almost motionless, Arjuna covered it with life-scorching shafts.[37] Men and steeds and elephants, pierced in that battle with showers of shafts by the wielder of *Gāndiva*, looked beautiful like *Kadamva* flowers with their filaments.[38] Thus struck with Arjuna's shafts that quickly slew men and steeds and cars and elephants, loud wails, O king, arose from the Kuru army.[39] With cries of *Oh* and *Alas*, and exceedingly frightened, and huddling close to one another, thy army began to turn round with great speed.[40] The battle, however, continued between the Kurus and the Pāndavas of great might. There was not a single car-warrior or horseman or elephant-warrior or steed or elephant that was unwounded.[41] Their coats of mail pierced with shafts and themselves bathed in blood, the troops looked blazing like a forest of flowering *Açokas*.[42] Beholding Savyasāchin putting forth his valor on that occasion, the Kauravas became hopeless of Karna's life.[43] Regarding the touch of Arjuna's shafts to be unbearable, the Kauravas, vanquished by the wielder of *Gāndiva*, fled from the field.[44] Deserting Karna in that battle as they were being thus struck with Arjuna's shafts, they fled away in fear on all sides, loudly calling upon the Suta's son (to rescue them).[45] Pārtha, however, pursued them, shooting hundreds of shafts and gladdening the Pāndava warriors headed by Bhimasena.[46] Thy sons then, O monarch, proceeded towards the car of Karna. Sinking, as they seemed to be, in a fathomless ocean, Karna then became an island unto them.[47] The Kauravas, O monarch, like snakes without poison, took Karna's shelter, moved by the fear of the wielder of *Gāndiva*.[48] Indeed, even as creatures, O sire, endued with actions, from fear of death, take the shelter of virtue,[49] thy sons, O ruler of men, from fear of the high-souled son of Pāndu, took the shelter of the

mighty bowman Karna.[50] Then Karna, uninspired with fear, addressed those distressed warriors afflicted with arrows and bathed in blood, saying,—Do not fear! Come to me![51]—Beholding thy army vigorously broken by Pārtha, Karna, stretching his bow, stood desirous of slaughtering the foe.[52] Seeing that the Kurus had left the field, Karna, that foremost of all wielders of weapons, reflecting a little, set his heart upon the slaughter of Pārtha and began to draw deep breaths.[53] Bending his formidable bow, Adhiratha's son Vrisha once more rushed against the Pānchālas, in the very sight of Savyasāchin[54] Soon, however, many lords of Earth, with eyes red as blood, poured their arrowy downpours on him like clouds pouring rain upon a mountain.[55] Then thousands of arrows, O foremost of living creatures, shot by Karna, O sire, deprived many Pānchālas of their lives.[56] Loud sounds of wail were uttered by the Pānchālas, O thou of great intelligence, while they were being thus smitten by the Suta's son, that rescuer of friends, for the sake of his friends.'"[57]

SECTION LXXXII.

"Sanjaya said,—'After the Kurus, O king, had been put to flight by the mighty car-warrior Arjuna of white steeds, the Suta's son Karna began to destroy the sons of the Pānchālas with his mighty shafts, like the tempest destroying congregated masses of clouds.[1] Felling Janamejaya's driver with broad-faced shafts called *Anjalikas*, he next slew the steeds of that Pānchāla warrior. With a number of broad-headed arrows he then pierced both Catānika and Sutasoma and then cut off the bows of both those heroes.[2] Next he pierced Dhrishtadyumna with six arrows, and then, without the loss of a moment, he slew in that encounter the steeds of that prince. Having slain next the steeds of Sātyaki, the Suta's son then slew Viçoka the son of the ruler of the Kaikayas.[3] Upon the slaughter of the Kaikaya prince, the commander of the Kaikaya division, viz., Ugrakarman, rushed with speed and striking Prasena the son of Karna with many shafts of fierce impetuosity, caused him to tremble.[4] Then Karna, with three

crescent-shaped arrows, cut off the arms and the head of his son's assailant, whereupon the latter, deprived of life, fell down upon the ground from his car, like a *Çāla* tree with its branches lopped off with an axe.[8] Then Prasena, with many keen arrows of straight course, covered the steedless grandson of Cini, and seemed to dance upon his car. Soon, however, the son of Karna, struck by the grandson of Cini, fell down.[6] Upon the slaughter of his son, Karna, with heart filled with rage, addressed that bull among the Cinis from desire of slaying him, saying,—Thou art slain, O grandson of Cini!—and sped at him an arrow capable of slaying all foes.[7] Then Cikhandin cut off that arrow with three shafts of his, and struck Karna himself with three other shafts. The fierce son of the Suta then, cutting off with a couple of razor-faced arrows the bow and the standard of Cikhandin, struck[8] and pierced Cikhandin himself with six shafts, and then cut off the head of Dhrishtadyumna's son. The high-souled son of Adhiratha then pierced Sutasoma with a very keen shaft.[9] During the progress of that fierce battle, and after Dhrishtadyumna's son had been slain, Krishna, O lion among kings, addressed Pārtha, saying,—The Pānchālas are being exterminated! Go, O Pārtha, and slay Karna![10]—Thus addressed, the mighty-armed Arjuna, that foremost of men, smiled and then proceeded on his car towards the car of Adhiratha's son, desirous, on that occasion of terror, of rescuing the Pānchālas slaughtered by Karna, that leader of car-warriors.[11] Stretching his *Gāndiva* of loud twang, and fiercely striking his palms with his bowstring, he suddenly created a darkness by means of his arrows and destroyed large numbers of men and steeds and cars and standards.[12] The echoes (of that twang) travelled through the welkin. The birds, (no longer finding room in their own element), took shelter in the caverns of mountains. With his full-drawn bow, Arjuna looked resplendent. Indeed, as the diadem-decked Pārtha, at that terrible moment, fell upon the foe,[13] Bhimasena, that foremost of heroes, proceeded on his car behind that son of Pāndu, protecting his rear. Those two princes then, on their cars, proceeded with great speed towards Karna, encountering their foes along the way.[14] During that

interval, the Suta's son fought fiercely, grinding the Somakas. He slew a large number of car-warriors and steeds and elephants, and covered the ten points of the compass with his shafts.[15] Then Uttamaujas and Janamejaya, and the enraged Yudhāmanyu and Cikhandin, uniting with Prishata's son (Dhrishtadyumna) and uttering loud roars, pierced Karna with many shafts.[16] Those five foremost of Pāuchāla car-warriors rushed against Karna otherwise called Vaikartana, but they could not shake him off his car like the objects of the senses failing to shake off the person of purified soul from abstinence.[17] Quickly cutting off their bows, standards, steeds, drivers, and banners, with his shafts, Karna struck each of them with five arrows and then uttered a loud roar like a lion.[18] People then became exceedingly cheerless, thinking that the very Earth, with her mountains and trees, might split at the twang of Karna's bow while that hero, with shafts in hand and touching the bowstring, was employed in shooting at his assailants and slaying his foes.[19] Shooting his shafts with that large and extended bow of his that resembled the bow of Cakra himself, the son of Adhiratha looked resplendent like the Sun, with his multitude of blazing rays, within his corona.[20] The Suta's son then pierced Cikhandin with a dozen keen shafts, and Uttamaujas with half a dozen, and Yudhāmanyu with three, and then each of the other two, viz., the Somaka (Janamejaya) and Prishata's son (Dhrishtadyumna) with three shafts.[21] Vanquished in dreadful battle by the Suta's son, O sire, those five mighty car-warriors then stood inactive, gladdening their foes, even as the objects of the senses are vanquished by a person of purified soul.[22] The five sons of Draupadi then, with other well-equipt cars, rescued those maternal uncles of theirs that were sinking in the Karna-ocean, like persons rescuing from the depths of the ocean ship-wrecked merchants in the sea by means of other vessels.[23] Then that bull among the Cinis, cutting off with his own keen shafts the innumerable arrows sped by Karna, and piercing Karna himself with many keen arrows made entirely of iron, pierced thy eldest son with eight shafts.[24] Then Kripa, and the Bhoja chief (Kritavarman), and thy son, and Karna himself, assailed Sātyaki in return

with keen shafts. That foremost one, however, of Yadu's race fought with those four warriors like the chief of the *Daityas* fighting with the regents of the (four) quarters.[25] With his twanging bow stretched to its fullest limits, and from which shafts flowed incessantly, Sātyaki became exceedingly irresistible like the meridian Sun in the autumnal sky.[26] Those scorchers of foes then, viz., the mighty car-warriors among the Pānchālas, once more riding on their cars and clad in mail and united together, protected that foremost one among the Cinis, like the Maruts protecting Cakra while engaged in afflicting his foes in battle.[27] The battle, fraught with the slaughter of men and steeds and elephants, that then ensued between thy foes and the warriors of thy army, became so fierce that it resembled the encounter in days of old between the gods and the *Asuras*.[28] Car-warriors and elephants and steeds and foot-soldiers, covered with showers of diverse weapons, began to move from one point to another. Struck by one another, they reeled or uttered wails of woe in affliction or fell down deprived of life.[29] When such was the state of affairs, thy son Dusçāsana, the younger brother of the king, fearlessly advanced against Bhima, shooting showers of shafts. Vrikodara also rushed impetuously against him, like a lion springing towards a large *Ruru* deer.[30] The encounter then that took place between those two heroes incensed with each other and who engaged in battle's sport making life itself the stake, became exceedingly fierce, resembling that between Camvara and Cakra in days of old.[31] They struck each other deeply with shafts possessed of great energy and capable of piercing each other's body, like two mighty elephants excited with lust and with juicy secretions incessantly trickling adown their bodies, fighting with each other in the vicinity of a she-elephant in her season.[32] Vrikodara, with great speed, cut off, with a couple of razor-headed arrows, the bow and the standard of thy son. With another winged arrow he pierced his antagonist's forehead and then (with a fourth) cut off from his trunk the head of the latter's driver.[33] Prince Dusçāsana, taking up another bow, pierced Vrikodara with a dozen shafts. Himself holding the reins of his steeds, he once more poured over Bhima a shower of straight

arrows.[34] Then Dusçāsana sped a shaft bright as the rays of the Sun, decked with gold, diamonds, and other precious gems, capable of piercing the body of his assailant, and irresistible as the stroke of Indra's thunder.[35] His body pierced therewith, Vrikodara fell, with languid limbs and like one deprived of life and with outstretched arms, upon his own excellent car. Recovering his senses, however, he began to roar like a lion.' "[36]

SECTION LXXXIII.

"Sanjaya said,—'Fighting fiercely, prince Dusçāsana achieved the most difficult feats in that encounter. With a single shaft he cut off Bhima's bow, and then with six shafts he pierced his foe's driver.[1] Having achieved those feats, the prince, endued with great activity, pierced Bhima himself with nine shafts. Indeed, the high-souled warrior, without losing a moment, then pierced Bhimasena with many shafts of great energy.[2] Filled with rage at this, Bhimasena, endued with great activity, sped at thy son a fierce dart. Beholding that terrible dart impetuously coursing towards him like a blazing brand, thy high-souled son cut it off with ten shafts shot from his bow drawn to its fullest stretch.[3]* Seeing that difficult feat achieved by him, all the warriors, filled with joy, applauded him highly. Thy son then once more pierced Bhima deeply with another shaft.[4] Blazing with wrath at sight of Dusçāsana, Bhima then addressed him, saying,—Pierced I have been, O hero, quickly and deeply, by thee! Bear now, however, once more, the stroke of my mace![5]—Having said this, the enraged Bhima took up that terrible mace of his for Dusçāsana's slaughter. Once more addressing him, he said,—O thou of wicked soul, I shall today drink thy blood on the field of battle![6]—Thus addressed, thy son sped at Bhima with great force a fierce dart resembling Death itself. Bhima also, his form filled with wrath, whirled his terrible mace and hurled it at his antagonist.[7] That mace, precipitately breaking Dusçāsana's dart, struck thy son on his head. In-

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* A triplet in the Bengal texts.—T.

deed, perspiring like an elephant with juicy secretions trickling adown his body, Bhima, in that dreadful battle, hurled his mace at the prince.[8] With that weapon, Bhimasena forcibly threw Dusçāsana down from his car at a distance measured by the length of ten bows. Struck with that impetuous mace, Dusçāsana, thrown down on the ground, began to tremble.[9] All his steeds also, O king, were slain, and his car too was reduced to atoms by that falling weapon. As regards Dusçāsana himself, his armour and ornaments and attire and garlands were all displaced, and he began to writhe, afflicted with agony.[10] Endued with great activity, Bhimasena then recollected, in the midst of that terrible battle and standing as he did amid many foremost warriors of the Kuru army, all the acts of hostility (done towards the Pāndavas) by thy sons.[11] The mighty-armed Bhima of inconceivable feats, O king, beholding Dusçāsana (in that plight), and recollecting the seizure of Draupadi's tresses and her disrobement while she was ill,[12]—indeed, the innocent Bhima, reflecting also upon the diverse other wrongs inflicted on that princess while her husbands sat with faces turned away from the scene,—blazed up in wrath like fire fed with libations of clarified butter.*[13] Addressing Karna and Suyodhana and Kripa and Drona's son and Kritavarman, he said,—Today I shall slay the wretched Dusçāsana! Let all the warriors protect him (if they can)![14]—Having said this, Bhima of exceeding strength and great activity suddenly rushed, from desire of slaying Dusçāsana.[15] Like a lion of fierce impetuosity rushing towards a mighty elephant, Vrikodara, that foremost of heroes, rushed towards Dusçāsana in that battle and attacked him in the very sight of Suyodhana and Karna. Jumping down from his car, he alighted on the ground, and fixed his eyes steadfastly on his fallen foe.[16] Drawing then his whetted sword of keen edge, and trembling with rage, he placed his foot upon the throat of Dusçāsana, and ripping open the breast of his enemy stretched on the ground, quaffed his warm life-blood.[17] Then throwing him down and cutting off, O king, with that sword, the head of thy son, Bhima of

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* *Prasikta*, lit., drenched with.—T.

great intelligence, desirous of accomplishing his vow, again quaffed his enemy's blood, little by little as if for enjoying its taste. Then looking at him with wrathful eyes, he said these words:[18-19]—I regard the taste of this blood of my enemy to be superior to that of my mother's milk, or honey, or clarified butter, or good wine that is prepared from honey, or excellent water, or milk, or curds, or skimmed milk, or all other kinds of drink there are on Earth that are sweet as ambrosia or nectar![20-21]—Once more, Bhima of fierce deeds, his heart filled with wrath, beholding Dusçāsana dead, laughed softly and said,—What more can I do to thee? Death has rescued thee from my hands![22]—They, O king, that saw Bhimasena, while the latter, filled with joy at having quaffed the blood of his foe, was uttering those words and stalking on the field of battle, fell down in fear.[23] They that did not fall down at the sight, saw their weapons drop from their hands. Many, from fear, cried out feebly and looked at Bhima with half-shut eyes.[24] Indeed, all those that stood around Bhima and beheld him drink the blood of Dusçāsana, fled away, overwhelmed with fear, and saying unto one another,—*This one is no human being!*[25]—When Bhima had assumed that form, people, beholding him quaff his enemy's blood, fled away, with Chitrasena, saying unto one another,—*This Bhima must be a Rākshasa!*[26]—Then the (Pānchāla) prince Yudhāmanyu, at the head of his troops, fearlessly pursued the retreating Chitrasena and pierced him with seven keen shafts quickly sped one after another.[27] At this, like a trampled snake of great energy repeatedly darting out his tongue and desirous of vomiting its poison, Chitrasena turned back and pierced the Pānchāla prince with three shafts and his driver with six.[28] The brave Yudhāmanyu then struck off his enemy's head with a shaft equipt with goodly wings and an exceedingly keen point and sped with great care from his bow drawn to its fullest stretch.[29] Upon the fall of his brother Chitrasena, Karna, filled with wrath and displaying his prowess, put the Pāndava host to flight, at which Nakula rushed against that warrior of immeasurable energy.[30] Bhima also, having slain there (at the very sight of Karna) the vindictive Dusçāsana, took up a little

quantity of his blood, and endued as he was with stentorian lungs, said these words in the hearing of all those foremost of heroes of the world:[81]—O wretch among men, here I drink thy life-blood from thy throat! Filled with joy, abuse us once more, saying,—*beast, beast,*—(as thou didst before)![82]—And he continued,—They that danced at us then, saying,—*beast, beast,*—even we will dance at them now, repeating their own words![83] Our sleep at the palace at *Pramānakoti*, the administration of deadly poison to our food, the bites of black cobras, the setting fire to the house of lac,[84] the robbing of our kingdom by gambling, our exile in the woods, the cruel seizure of Draupadi's beautiful tresses,[85] the strokes of shafts and weapons in battle, our miseries at home, the other kinds of sufferings we endured at Virāta's abode,[86]—all these woes borne by us through the counsels of Cakuni and Duryodhana and Rādhā's son, proceeded from thee as their cause![87] Through the wickedness of Dhritarāshtra and his son, we have endured all these woes! Happiness has never been ours![88]—Having said these words, O king, the victorious Vrikodara, once more spoke these words unto Keçava and Arjuna.[89] Indeed, bathed in blood, with blood flowing from his wounds, with face exceedingly red, filled with great wrath, Bhimasena endued with great activity, said these words:—Ye heroes, that which I had vowed in respect of Dusçāsana in battle, I have accomplished today![90] I will soon accomplish my other vow by slaying that second beast, viz., Duryodhana, in this sacrifice of battle! Striking the head of that wicked-souled one with my foot in the presence of the Kauravas, I shall obtain peace![91]—Having said these words, Bhima, filled with great joy, drenched with blood, uttered loud shouts, even as the mighty and high-souled Indra of a thousand eyes had roared after slaying (the *Asura*) Vritra.'"[92]

Section LXXXIV.

"Sanjaya said,—'After the slaughter of Dusçāsana, O king, ten of thy sons, heroes that never retreated from battle, all of whom were great car-warriors, endued with mighty energy,

and filled with the poison of wrath, shrouded Bhima with their shafts.*[1] Nishangin, and Kavachin, and Pāçin, and Dundadhāra, and Dhanurgraha, and Alolupa, and Saha, and Shanda, and Vātavega, and Suvarchasas,[2] these ten, afflicted at the slaughter of their brother, united together and checked the mighty-armed Bhimasena with their shafts.[3] Resisted on all sides with their shafts by those great car-warriors, Bhima, with eyes red as fire with fury, looked resplendent like the Destroyer himself in rage.[4] Pārtha, however, with ten broad-headed shafts of great impetuosity, equipt with golden wings, despatched to Yama's abode those ten Bharata princes decked with golden bracelets.[5] Upon the fall of those ten heroes, thy army fled away in the very sight of the Suta's son, afflicted with the fear of the Pāndavas.[6] Then, O king, a great fear entered the heart of Karna at sight of Bhima's prowess which resembled that of the Destroyer himself unto living creatures.[7] Then Calya, that ornament of assemblies, understanding the state of Karna's mind from a survey of his features, addressed that chastiser of foes in words suited to the hour:[8]—Do not be grieved, O son of Rādhā! This does not become thee! Afflicted with the fear of Bhimasena, these kings are all flying away![9] Exceedingly pained by the calamity that has befallen his brother Dusçāsana in consequence of his blood having been quaffed by the high-souled Bhima, Duryodhana is stupified![10] Kripa and others, and those of the king's brothers that are still alive, with afflicted hearts, their rage quelled by sorrow, are tending Duryodhana, sitting around him.[11] Those heroes, viz., the Pāndavas of sure aim, headed by Dhananjaya, are advancing against thee for battle![12] For these reasons, O tiger among men, mustering all thy prowess and keeping the duties of a Kshatriya before thy eyes, proceed against Dhananjaya![13] The entire burthen (of this battle) has been placed upon thee by the son of Dhritarāshtra! O thou of mighty arms, bear that burthen to the best of thy power and might![14] In victory there will be great fame! In defeat, heaven is certain![15] There, O

* A triplet in the Bengal texts.

son of Rādhā, thy son Vrishasena, filled with wrath at sight of the stupefaction that has overwhelmed thee, is rushing towards the Pāndavas!'[16]—Hearing these words of Calya of immeasurable energy, Karna, reflecting, concluded unalterably that fighting had become unavoidable.[17] Then Vrishasena, filled with wrath, and riding upon his own car, rushed towards that son of Pāndu, viz., Vrikodara, who, armed with his mace, resembled the Destroyer himself with his fatal rod, and was employed in slaughtering thy troops.[18] That foremost of heroes, viz., Nakula, filled with wrath, rushed at that enemy, of theirs, viz., Karna's son, striking him with arrows, like the victorious Maghavat with joyous heart rushing against (the *Asura*) Jambha.[19] Then the brave Nakula, with a razor-headed shaft, cut off his enemy's standard decked with gems. With a broad-headed arrow, he next cut off the bow also of Karna's son, with a golden belt attached to it.[20] Possessed of mighty weapons, Karna's son then, desirous of showing his regard for Duṣçāsana, quickly took up another bow, and pierced Nakula the son of Pāndu with many mighty celestial weapons.[21] The high-souled Nakula then, filled with rage, pierced his antagonist with shafts that resembled large blazing brands. At this, Karna's son also, accomplished in weapons, showered celestial weapons upon Nakula.[22] From rage engendered by the strokes of his enemy's weapons, as also from his own resplendence and the energy of his weapons, the son of Karna blazed up like a fire fed with libations of clarified butter.[23] Indeed, O king, Karna's son then slew with his excellent weapons the beautiful steeds of the delicate Nakula, that were of the Vanāyu breed, white in hue, and decked with trappings of gold.[24] Alighting then from his steedless vehicle, and taking up a bright shield decked with golden moons, and armed also with a sword that was blue as the sky, Nakula, frequently jumping up, careered there like a bird.[25] Performing diverse beautiful evolutions in the air, the son of Pāndu cut off many foremost of men and steeds and elephants. Cut off with that sword, they fell down on the Earth like animals cut off in a horse-sacrifice by the person appointed to that duty.[26] Two thousand well-trained heroes, delighting in battle, hailing from

diverse realms, well-paid, of sure aim, and their limbs smeared with excellent sandal-paste, were quickly cut off by the single-handed Nakula inspired with desire of victory.[27] Then Karna's son, suddenly advancing with great speed against the rushing Nakula in that battle, pierced him from every side with many keen arrows from desire of slaying him.[28] Thus struck with shafts (by Vrishasena), Nakula struck his brave antagonist in return. Pierced by the son of Pāndu, Vrishasena became filled with wrath. Protected, however, in that dreadful battle, by his brother Bhima, the high-souled Nakula achieved such terrible feats on that occasion.[29] Filled with rage, the son of Karna then pierced with eighteen shafts the heroic Nakula who seemed to sport in that battle, while employed, unaided, in destroying the foremost of men and steeds and elephants.[30] Deeply pierced by Vrishasena in that battle, O king, Pāndu's son Nakula, that foremost of men, endued with great activity, became filled with rage and rushed in that encounter against the son of Karna from desire of slaying him.[31] Then Vrishasena poured showers of keen shafts upon Nakula of great energy as the latter precipitately advanced against him in that battle like a hawk with outstretched wings from desire of meat.[32] Baffling, however, his antagonist's showers of shafts, Nakula careered in diverse beautiful motions. Then Karna's son, O king, in that dreadful battle, cut off, with his mighty shafts, the shield, decked with a thousand stars, of Nakula while he was careering with great activity in those beautiful motions.[33] Without losing a moment, that resister of foes, (viz., Vrishasena,) with half a dozen sharp razor-headed shafts, then cut off that naked sword, polished and keen-edged, made of steel, capable of bearing a great strain and of destroying the bodies of all foes, and terrible and fierce as the poison of the snake, of Nakula while he was whirling it rapidly. After this, Vrishasena deeply pierced his antagonist in the centre of his chest with some well-tempered and keen shafts.[34-35] Having achieved those feats in battle that were applauded by all noble persons and that could not be achieved by other men, the high-souled Nakula of great activity, afflicted with those shafts, proceeded to the car, O king, of Bhima-

sena.[36] The steedless son of Mādri, thus afflicted by Karna's son, sprang upon Bhima's car like a lion springing upon a mountain summit, in the sight of Dhananjaya.[37] The high-souled and heroic Vrishasena then, filled with wrath, poured his arrowy showers upon those two mighty car-warriors for piercing those two sons of Pāndu.[38] After the destruction of that car belonging to the son of Pāndu (viz., Nakula,) and after his sword also had been speedily cut off with (Vrishasena's) shafts, many other foremost of Kuru heroes, uniting together, approached the Pāndava brothers, and began to strike them with showers of shafts.[39] Then those two sons of Pāndu, viz., Bhima and Arjuna, filled with wrath, and resembling two fires fed with libations of clarified butter, poured terrible showers of arrows upon Vrishasena and the other assembled warriors around him.[40] The son of the Wind-god then, addressing Phālguna, said,—Behold, Nakula here is being afflicted! The son of Karna is resisting ourselves! Proceed, therefore, against Karna's son![41]—Hearing these words, the diadem-decked (Arjuna) approached the car of his brother Vrikodara. Beholding that hero arrived near, Nakula addressed him, saying,—Do thou speedily slay this one![42]—Thus addressed in that battle by his brother Nakula standing before him, the diadem-decked Arjuna, that formidable hero, precipitately caused his ape-bannered vehicle, guided by Keçava himself, to be driven towards Vrishasena.'"[43]

Section LXXXV.

"Sanjaya said,—'Learning that Nakula had been deprived of his car, afflicted with arrows and mangled with the weapons of Karna's son, and had his shafts, bow, and sword cut off, those eleven formidable resisters of all foes, viz., the five heroic sons of Drupada, the grandson of Cini forming the sixth, and the five sons of Draupadi, quickly proceeded on their loud-sounding cars drawn by bounding steeds, with banners waving in the air, and guided by accomplished drivers. Those well-armed warriors began to destroy thy elephants and cars and men and steeds with shafts that resembled formidable

snakes.[1-2] Then Hridikā's son and Kripa and Drona's son and Duryodhana and Cakuni's son and Vrika and Krātha and Devāvridha,—these foremost of Kaurava car-warriors,—speedily proceeded against them, armed with their bows and mounted upon their cars of rattle deep as the roar of elephants or the clouds.[3] These Kaurava warriors, assailing those foremost of men and first of car-warriors, viz., those eleven heroes (of the Pāndava army), O king, with the mightiest of shafts, checked their progress. At this, the Kulindas, riding upon their elephants of impetuous speed that looked like mountain summits and that were of the hue of newly-risen clouds, advanced against those Kaurava heroes.[4] Well-equipt, and covered with gold, those infuriate elephants, born in Himālayan regions and ridden by accomplished warriors longing for battle, looked resplendent like clouds in the welkin, charged with lightning.[5] The prince of the Kulindas then vigorously assailed Kripa and his driver and steeds, with ten shafts made wholly of iron. Struck (in return) with the shafts of Caradwat's son, the prince fell down with his elephant on the ground.[6] The younger brother of that prince then, assailing Kripa's car with a number of lances made wholly of iron and all bright as the rays of the Sun, uttered loud roars. The ruler of the Gāndhāras, however, cut off the head of that warrior while still uttering those roars.[7] Upon the fall of those Kulindas, those mighty car-warriors of thy army, filled with joy, blew their sea-born conchs, and, armed with bows, rushed against their enemies.[8] The battle then that once more took place between the Kurus on the one side and the Pāndus and the Srinjayas on the other, with arrows and scimitars and darts and swords and maces and battle-axes, became fierce and awful and exceedingly destructive of men and steeds and elephants.[9] Car-warriors and steeds and elephants and foot, striking one another, fell down on the ground, making the field of battle look like the welkin when congregated masses of clouds charged with lightning and producing incessant peals of thunder are assailed by fierce winds from all sides.[10] Then the chief of the Bhojas struck the huge elephants, the car-warriors, the innumerable foot, and the horse under Catānika. Struck with Kritavarman's

shafts, these soon fell down on the ground.[11] About this time, struck with Açwatthāman's shafts, three huge elephants equipt with all kinds of weapons, ridden by accomplished warriors, and adorned with lofty standards, fell down lifeless on the ground like gigantic cliffs riven by thunder.[12] Then the third brother of the Kulinda chief assailed thy son Duryodhana with some excellent shafts in the centre of the chest. Thy son, however, pierced him as also his elephant with many whetted shafts.[13] That prince of elephants then, with the prince on his back, fell down, with streams of blood issuing from every part of his body, like a mountain of red chalk in the season of rains, with red streams running adown its breast, tumbling down when riven by the thunder of Cachi's lord.[14] The Kulinda prince, however, having saved himself in time, rode another elephant. Urged by the prince, that animal assailed Krātha with his driver and steeds and car. Pierced, however, with Krātha's shafts, that elephant, with its rider, fell down like a thunder-riven hill.[15] The ruler of the Krāthas, that invincible car-warrior, however, struck with shafts by the prince born on the mountains from the back of another elephant, fell down with his steeds, driver, bow, and standard, like a mighty tree uprooted by the tempest.[16] Then Vrika deeply pierced with a dozen shafts that prince having his abode on the Himavat as he stood on his elephant. The huge beast quickly crushed with his four legs (the Kaurava warrior) Vrika with his steeds and car.[17] That prince of elephants then, with its rider, deeply pierced by the son of Vabhru, advanced impetuously against the latter. Vabhru's son, however, that prince of the Magadhas, afflicted with arrows by Sahadeva's son, fell down.[18] The prince of the Kulindas then, with that elephant of his which was capable of slaying the foremost of warriors with its tusks and body, rushed impetuously towards Cakuni for slaying him. The mountaineer succeeded in afflicting Cakuni greatly. Soon, however, the chief of the Gāndhāras cut off his head.[19] About this time huge elephants and steeds and car-warriors and large bands of foot, struck by Catānika, fell down on the Earth, paralysed and crushed, like snakes beat by the tempest caused

by Garuda's wings.[20] Then a Kulinda warrior (on the Kaurava side), smiling the while, pierced Catānika the son of Nakula with many whetted arrows. Nakula's son, however, with a razor-headed arrow, cut off from his antagonist's trunk his head resembling a lotus.[21] Then Karna's son pierced Catānika with three arrows made wholly of iron and Arjuna also with as many. And he pierced Bhima with three arrows and Nakula with seven, and Janārddana with a dozen.[22] Beholding that feat of Vrishasena, that achiever of superhuman feats, the Kauravas became filled with joy and applauded him greatly. They, however, that were conversant with Dhananjaya's prowess, regarded Vrishasena as a libation already poured on the fire.[23] The diadem-decked Arjuna then, that slayer of hostile heroes, seeing Mādri's son Nakula, that foremost of men, deprived of his steeds in the midst of all, and beholding Janārddana mangled with arrows, rushed in that battle against Vrishasena who was then staying in front of the Suta's son (Karna).[24] Like Namuchi rushing against Indra, Karna's son, that great car-warrior, also rushed, in that battle, against that fierce and foremost of men, viz., Arjuna, that warrior possessing thousands of arrows, as the latter advanced towards him.[25] Unsupported by any one, the high-souled son of Karna, quickly piercing Pārtha with a shaft in that battle, uttered a loud shout, like Namuchi in days of old after having pierced Indra.[26] Once more Vrishasena pierced Pārtha in the left arm-pit with many formidable shafts. Piercing Krishna next with nine arrows, he struck Pārtha again with ten shafts.[27] The white-steeded Arjuna, having before been pierced by Vrishasena with those formidable arrows, became slightly enraged and set his heart on the slaughter of Karna's son.[28] The high-souled and diadem-decked Arjuna then, his brow furrowed from wrath with three lines, quickly sped from the van of battle a number of shafts for the destruction of Vrishasena in that encounter.[29] With eyes red in wrath, that hero capable of slaying Yama himself if the latter fought with him, then laughed terribly and said unto Karna and all the other Kaurava heroes headed by Duryodhana and Drona's son, these words:—Today, O Karna, in thy very sight in this battle, I will despatch the

fierce Vrishasena unto Yama's abode with my keen arrows! People say that all of you, united together, slew my son, endued with great activity, in my absence, and while he was alone and unsupported on his car! I, however, will slay thy son in the very sight of ye all! Let all the Kaurava car-warriors protect him! I will slay the fierce Vrishasena! After that, I will slay thee, O fool, even I, viz., Arjuna, in the midst of battle! Today I will, in battle, slay thee that art the root of this quarrel and that hast become so proud inconsequence of Duryodhana's patronage! Putting forth my strength, I will certainly slay thee in this battle, and Bhimasena will slay this Duryodhana, this wretch among men, through whose evil policy this quarrel born of dice hath arisen![80-84]—Having said these words, Arjuna rubbed the string of his bow and took aim at Vrishasena in that battle, and sped, O king, a number of shafts for the slaughter of Karna's son.[85] The diadem-decked Arjuna then, fearlessly and with great force, pierced Vrishasena with ten shafts in all his vital limbs. With four fierce razor-headed arrows he cut off Vrishasena's bow and two arms and head.[86] Struck with Pārtha's shafts, the son of Karna, deprived of arms and head, fell down on the Earth from his car, like a gigantic *Çāla* adorned with flowers falling down from a mountain summit.[87] Beholding his son thus struck with arrows and fall down from his vehicle, the Suta's son Karna, endued with great activity and scorched with grief on account of the death of his son, quickly proceeded on his car, inspired with wrath, against the car of the diadem-decked Pārtha.[88] Indeed, beholding his son slain in his sight by the white-steeded Arjuna in battle, the high-souled Karna, filled with great wrath, rushed against Krishna and Arjuna.' "*[89]

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* In numbering the verses of this section, I have followed neither the Bengal nor the Bombay edition, although in the Bombay edition there are in all 39 verses in this section as shown above. Almost all the Bengal texts, so far as this section is concerned, appear to be faulty.—T.

Section LXXXVI.

"Sanjaya said,—'Beholding the gigantic and roaring Karna, incapable of being resisted by the very gods, advancing like the surging sea, that bull among men, viz., he of Daçārha's race, addressed Arjuna, saying,'—That car-warrior having white steeds and owning Calya for his driver cometh hither with whom thou art to contend in battle! Therefore, O Dhananjaya, summon all thy coolness![2] Behold then, O son of Pāndu, the well-equipt car of Karna! White steeds are yoked unto it and Rādhā's son himself is the warrior that stands upon it![3] Teeming with banners and decked with rows of bells, it looks like a celestial car borne along the welkin by steeds white in hue.[4] Behold also the standard of the high-souled Karna, bearing the device of the elephant's rope, and looking like the bow of Indra himself that devides the firmament by a clear line.[5] Behold Karna as he advanceth from desire of doing what is agreeable to Dhritarāshtra's son, shooting showers of shafts like the clouds pouring torrents of rain![6] There the royal chief of the Madras, stationed on the fore-part of the car, guideth the steeds of Rādhā's son of immeasurable energy![7] Hear the peal of their drums and the fierce blare of their conchs! Hear, O son of Pāndu, the diverse leonine roars coming from every side![8] Hear the terrible twang, silencing all other loud sounds, of the bow *(Vijaya)* stretched by Karna of immeasurable energy![9] There, the mighty car-warriors among the Pānchālas, with their followers, are breaking like a herd of deer in the great forest at the sight of an angry lion![10] It behoveth thee, O son of Kunti, to slay the Suta's son with every care! No other person save thee can venture to bear the shafts of Karna![11] It is well known to me that thou art competent to vanquish in battle the three worlds with all their mobile and immobile creatures including the very gods and the *Gandharvas*![12] What need be said about battling with that puissant one, when people are incapable of even gazing at him, viz., the fierce and terrible Içāna, that great god, the three-eyed *Çarva*, otherwise called *Kapardin*?[13] Thou, however, hadst, by battle, gratified that god of gods

himself, that Civa who is the source of bliss unto all creatures, that deity called *Sthānu*! The other deities also have all given thee boons!'[14] Through the grace, O Pārtha, of that god of gods, that deity armed with trident, slay Karna, O mighty-armed one, like Indra slaying the *Asura* Namuchi! Let prosperity be ever to thee, O Pārtha, and do thou obtain victory in battle!'[15]—

"'Arjuna said,—My victory, O Krishna, is certain! There is no doubt in this, since thou, O slayer of Madhu, that art the master of all the worlds, art gratified with me![16] Urge the steeds, O Hrishikeça, and my car, O great car-warrior! Today Phālguna will not return from battle without slaying Karna![17] Behold Karna slain today and cut into pieces with my shafts! Or, O Govinda, thou wilt today behold me slain with (Karna's) arrows![18] That terrible battle, capable of stupifying the three worlds, is at hand! As long as the Earth will last, people will speak of it![19]—Saying these words unto Krishna who is never tired with exertion, Pārtha quickly proceeded on his car against Karna like an elephant against a rival elephant.[20] Once more Pārtha of great energy said unto Krishna, that chastiser of foes, these words, viz.,—Urge the steeds, O Hrishikeca, for time passeth!—Thus addressed by the high-souled son of Pāndu,[21] Keçava wished him victory and urged those steeds fleet as thought. Then that car of Pāndu's son, possessed of great speed, soon reached the front of Karna's car.'"[22]

SECTION LXXXVII.

"Sanjaya said,—'Beholding Vrishasena slain, Karna, filled with grief and rage, shed tears from his eyes for the death of his son.[1] Endued with great energy, with eyes red as copper from rage, Karna proceeded in the face of his foe, having summoned Dhananjaya to battle.[2] Then those two cars, both possessed of solar effulgence and covered with tiger-skins, when they came together, looked like two Suns close to each other.[3] Both having white steeds and both crushers of foes, those two great bowmen, those two warriors possessed of

solar effulgence, looked resplendent like the Sun and the Moon in the firmament.[4] Beholding those two warriors that resembled Indra and Virochana's son (Vali) carefully preparing for battle for the conquest of the three worlds, all creatures were filled with wonder.[5] Seeing those two warriors rushing towards each other with the clatter of car-wheels, the twang of bows, the sound of palms, the whizz of arrows, and leonine shouts, and seeing also their standards, viz., that of Karna bearing the elephant's rope and that of Pārtha bearing the ape, approach each other, all the lords of Earth became filled with wonder.[6-7] Seeing those two car-warriors engaged with each other, O Bhārata, all the kings uttered leonine shouts and cheered them repeatedly with applause.[8] Beholding that single combat between Pārtha and Karna, thousands of combatants there slapped their arm-pits and waved their garments on the air.[9] The Kauravas beat their musical instruments and blew their numerous conchs for gladdening Karna.[10] Similarly, all the Pāndavas, for gladdening Dhananjaya, caused every point of the compass to resound with the blasts of their trumpets and conchs.[11] With those leonine shouts and the slaps on armpits and other loud cries and roars of brave warriors, tremendous became the noise there on the occasion of that encounter between Karna and Arjuna.[12] People beheld those two tigers among men, those two foremost of car-warriors, stationed on their cars, each armed with his formidable bow, each equipt with arrows and darts, and each owning a lofty standard.[13] Both were clad in mail, both had scimitars tied to their belts, both had white steeds, and both were adorned with excellent conchs. One had Krishna for driver on his car, and the other had Calya. Both of them were great car-warriors and both looked alike.[14] Both possessed of leonine necks and long arms, the eyes of both were red, and both were adorned with garlands of gold. Both were armed with bows that seemed to flash like lightning, and both were adorned with wealth of weapons.[15] Both had yak-tails for being fanned therewith, and both were decked with white umbrellas held over them. Both had excellent quivers and both looked exceedingly handsome.[16] The limbs of both were smeared with red sandal-paste

and both looked like infuriate bulls. Both were broad-necked like the lion, both were broad-chested, and both endued with great strength.[17] Challenging each other, O king, each desired to slay the other. And they rushed against each other like two mighty bulls in a cowpen.[18] They were like a couple of infuriate elephants or of angry mountains or of infant snakes of virulent poison or of all destroying Yamas.[19] Enraged with each other like Indra and Vritra, they looked like the Sun and the Moon in splendour. Filled with wrath, they resembled two mighty planets risen for the destruction of the world at the end of the *Yuga*.[20] Both of them born of celestial fathers, and both resembling gods in beauty, they were of godlike energy. Indeed, they looked like the Sun and the Moon come of their own accord on the field of battle.[21] Both of them endued with great might, both filled with pride in battle, they were armed with diverse weapons. Beholding those two tigers among men, those two heroes endued with the impetuosity of tigers, thy troops, O monarch, were filled with great joy.[22] Seeing those two tigers among men, viz., Karna and Dhananjaya, engaged in battle, a doubt entered the hearts of all as to which of them would be victorious.[23] Both armed with superior weapons, and both well-practised in battle, both made the welkin resound with the slaps on their arm-pits.[24] Both possessed of great celebrity in consequence of prowess and might, they resembled the *Asura* Camvara and the chief of the celestials in respect of their skill in battle.[25] Both equal to Kārtaviryya or Daçaratha's son in battle, both resembled Vishnu himself in energy or Bhava himself in fight.[26] Both had white steeds, O king, and both were borne on foremost of cars. Both of them, again, had foremost of drivers in that great battle.[27] Beholding, O monarch, those two great car-warriors looking resplendent on their cars, the bands of *Siddhas* and *Chāranas* that came there became filled with wonder.[28] The Dhārtarāshtras then, O bull of Bharata's race, with their troops, encompassed the high-souled Karna, that ornament of battle, without losing any time.[29] Similarly the Pāndavas headed by Dhrishtadyumna, filled with joy, encompassed the high-souled Pārtha who was unrivalled in battle,[30]

Karna became the stake, O monarch, of thy army in that battle, while Pārtha became the stake of the Pāndavas.[31] The soldiers of both sides were as members of that assembly and became the spectators of that game. Indeed, as regards the parties engaged in the game of battle, either victory or defeat was certain.[32] Those two then, viz., Karna and Arjuna, for victory or the reverse, began the match between ourselves and the Pāndavas both standing on the field of battle.[33] Skilled in fight, the two heroes, O monarch, in that encounter, became highly enraged with each other and wished to slay each other.[34] Desiring to take each other's life, like Indra and Vritra, O lord, they faced each other like two mighty comets of terrible form.[35] Then in the sky, differences and disputes, accompanied with revilings, arose among the creatures there, O bull of Bharata's race, on the subject of Karna and Arjuna. All the inhabitants of the world, O sire, were heard to differ amongst themselves.[36] The gods, the *Dānavas*, the *Gandharvas*, the *Piçāchas*, the Snakes, the *Rākshasas*, adopted opposite sides in that encounter between Karna and Arjuna.[37] The welkin, O monarch, with all the stars, became anxious on Karna's account, while the wide Earth became so on Pārtha's account, like the mother for her son.[38] The rivers, the seas, the mountains, O best of men, the trees, the deciduous plants and herbs, took the side of the diadem-decked Arjuna.[39] The *Asuras*, the *Yātudhānas*, the *Guhyakas*, O scorcher of foes, and ravens and other rangers of the sky, sided Karna.[40] All the gems and precious jewels, the four *Vedas* with the histories as the fifth, the *Upavedas*, the *Upanishads*, with all their mysteries, and the compilations,[41] and Vāsuki, and Chitrasena, and Takshaka, and Upatakshaka, and all the mountains, and all the offspring of Kadru with their children, all the great snakes endued with poison, and the *Nāgas*, took the side of Arjuna.[42] *Airāvata* and his children, the offspring of Surabhi, the offspring of Vaiçāli, and the *Bhogins*,—these sided Arjuna. The smaller snakes all sided Karna.[43] Wolves and wild stags and all kinds of auspicious animals and birds were, O king, for victory to Pārtha.[44] The *Vasus*, the *Maruts*, the *Sādhyas*, the *Rudras*, the *Viçve-*

devas, and the *Açwins*, and Agni and Indra and Soma and Pavana, and the ten points of the compass, became the partisans of Dhananjaya, while all the *Adityas* sided Karna.[45] The Vaiçyas, the Cudras, the Sutas, and those castes that were of a mixed origin, all, O king, adopted the side of Rādhā's son.[46] The celestials, however, with the *Pitris*, and with all that were numbered with them as also with their followers, and Yama and Vaiçravana and Varuna were on the side of Arjuna. The Brāhmanas, the Kshatriyas, the sacrifices, and those gifts called *Dakshinās*, were for Arjuna.[47] The *Pretas*, the *Piçāchas*, many carnivorous animals and birds, the *Rākshasas* with all the monsters of the sea, the dogs, and the jackals were for Karna.[48] The diverse tribes of celestial and regenerate and royal *Rishis* were for the son of Pāndu. The *Gandharvas* headed by Tumvuru, O king, were on the side of Arjuna.[49] With the offspring of *Pradhā* and *Mauni*, the several classes of *Gandharvas* and *Apsaras*, and many wise sages, having for their vehicles wolves and stags and elephants and steeds and cars and foot and clouds and the wind, came there for witnessing the encounter between Karna and Arjuna.[50-51] The gods, the *Dānavas*, the *Gandharvas*, the *Nāgas*, the *Yakshas*, the birds, the great *Rishis* versed in the *Vedas*, the *Pitris* that subsist upon the gifts called *Swadhā*,[52] and asceticism and the sciences, and the (celestial) herbs with diverse virtues, came, O monarch, and took up their stations in the welkin, making a great noise.[53] Brahman, with the regenerate *Rishis* and the Lords of creatures, and Bhava himself on his car, came to that part of the welkin.[54] Beholding those two high-souled ones, viz., Karna and Dhananjaya, about to encounter each other, Cakra himself said,—Let Arjuna vanquish Karna!—Surya, however, said,—Let Karna vanquish Arjuna![55] Indeed, let my son Karna, slaying Arjuna, gain the victory in this battle!—Let my son, slaying Karna, win the victory![56]—Even thus did Surya and Vāsava, those two foremost of personages, who were there and had adopted opposite sides, disputed with each other.[57] Beholding those two high-souled ones, viz., Karna and Dhananjaya, about to engage in battle, the gods and the *Asuras* adopted opposite sides.[58] The three worlds

with the celestial *Rishis* and all the gods and all other creatures, trembled at the sight.[59] The gods were on the side of Pārtha, while the *Asuras* were on that of Karna. Thus all creatures were interested in that encounter, siding this or that leader of car-warriors, *i. e*, the Kuru or the Pāndava hero.[60] Beholding the Self-born Lord of Creation (viz., Brahman), the gods urged him, saying,—Let, O god, the success of these two lions among men be equal![61] Let not the vast universe be destroyed in consequence of this encounter between Karna and Arjuna! O Self-born one, say but the word, let the success of these two be equal![62]—Hearing these words, Maghavat, bowing down unto the Grandsire, represented this unto that god of gods, that foremost one of all intelligent beings, saying,[63]—Formerly it was said by thy holy self that the two Krishnas are always sure to win victory! Let it be (now) as thou hadst then said! Be gratified with me, O holy one![64] At this, Brahman and Içāna replied unto the chief of the celestials, saying,—The victory of the high-souled Vijaya is certain,[65] *i. e.*, of that Savyasāchin who gratified the eater of sacrificial libations in the forest of Khāndava and who, coming to heaven, rendered assistance to thee, O Cakra![66] Karna is on the side of the *Dānavas*. It is proper, therefore, that he should meet with defeat! By this, without doubt, the purposes of the gods will be achieved![67] One's own business, O chief of the celestials, should always be important! The high-souled Phālguna, again, is devoted to truth and to morality! He must always be victorious, without doubt.[68] He by whom the high-souled and holy god having the bull on his standard was gratified, why should not he, O thou of a hundred eyes, be victorious,[69] he, that is, who hath for the driver of his car that Lord of the universe, viz., Vishnu himself? Possessed of great energy of mind and great strength, Pārtha is a hero, accomplished in arms and endued with ascetic merit.[70] Possessed also of great energy of body, he beareth the entire science of weapons. Indeed, Pārtha hath every accomplishment. He ought to be victorious, since that would accomplish the purposes of the gods.[71] In consequence of his greatness, Pārtha transgresses destiny itself, whether favorable or un-

favorable; and when he does so, a great destruction of creatures takes place.[72] When the two Krishnas are excited with wrath, they show regard for nothing. These two bulls among beings are the Creators of all real and unreal things.[73] These two are Nara and Nārāyana, the two ancient and best of *Rishis*. There is none to rule over them. They are rulers over all! Perfectly fearless, they are scorchers of all foes![74] In heaven or among human beings, there is none equal to either of them. The three worlds with the celestial *Rishis* and the *Chāranas* are behind these two.[75*] All the gods and all creatures walk behind them. The entire universe exists in consequence of the power of these two.[76] Let Karna, that bull among men, obtain these foremost regions of bliss here! Let him obtain identity with the *Vasus* or the *Maruts*![77] Let him, with Drona and Bhishma, be worshipped in heaven, for Vikartana's son is brave and is a hero. Let the victory, however, belong to the two Krishnas![78]—After those two foremost ones among the gods (viz., Brahman and Içāna), had said so, the deity of a thousand eyes, worshipping those words of Brahman and Içāna and saluting all creatures, himself said,[79]—Ye have heard what has been said by the two gods for the benefit of the universe! It will be even so and not otherwise. Stay ye then, with cheerful hearts![80] Hearing these words of Indra, all creatures, O sire, became filled with wonder and applauded, O king, that deity.[81] The celestials then showered diverse kinds of fragrant flowers and blew their trumpets.[82] Indeed, the gods, the *Dānavas*, and the *Gandharvas* all waited there for witnessing that matchless single combat between those two lions among men.[83] The two cars, O king, upon which Karna and Arjuna were stationed, had white steeds yoked unto them both. And both had excellent standards, and both produced a loud rattle.[84] Many foremost of heroes, approaching the brave Vāsudeva and Arjuna as also Calya and Karna, began each to blow his conch.[85] The battle then commenced (between the two warriors), inspiring all timid persons with fear. Fiercely they challenged each other, like

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* Literally, "walk behind these two."—T.

Cakra and Camvara.[84] The standards of the two heroes, perfectly bright, looked exceedingly beautiful on their cars, like the planets *Rāhu* and *Ketu* risen in the firmament at the time of the universal dissolution.[87] The elephant's rope on Karna's banner, looking like a snake of virulent poison and made of jewels and gems and exceedingly strong and resembling the bow of Indra, looked resplendent (as it waved in the air).[88] That foremost of apes, again, belonging to Pārtha, with jaws wide open and terrible, and difficult of being gazed at like the Sun himself, inspired fear by his formidable teeth.[89] The impetuous Ape on the standard of the wielder of *Gāndiva*, becoming desirous of battle, rushed from his station and fell upon Karna's standard.[90] Endued with great impetuosity, the Ape, darting forward, struck the elephant's rope with his nails and teeth, like Garuda falling upon a snake.[91] Decked with rows of little bells, hard as iron, and resembling the fatal noose (in the hands of Yama or Varuna), the elephant's rope, filled with wrath, closed with the Ape.[93] Thus in that fierce single combat between those two heroes, which was the result of what had been settled at the time of the match at dice, their standards first battled with each other. Meanwhile the steeds of the one neighed at the steeds of the other.[93] The lotuseyed Keçava pierced Calya with his keen glances. The latter also cast similar glances at the former.[94] Vāsudeva, however, vanquished Calya with those glances of his, while Dhananjaya the son of Kunti vanquished Karna with his glances.[95] Then the Suta's son, smilingly addressing Calya, said,—If Pārtha by any means slays me in battle today,[96] tell me truly, O friend, what thou wilt do after that!—Calya answered, saying,—If thou art slain, I myself will slay both Krishna and Dhananjaya![97]—Once more the ruler of the Madras said,—If, O Karna, the white-steeded Arjuna slays thee in battle today, I myself, on a single car, will slay both Mādhava and Phālguna![98]—

"Sanjaya continued,—'Arjuna also asked Govinda a similar question. Krishna, however, smiling, said unto Pārtha these words of grave import:[99]—The Sun himself may fall down from his place, the Earth herself may split into a thousand fragments; fire itself may become cold. Still Karna will not

be able to slay thee, O Dhananjaya![100] If, however, any such occurrence takes place, know then that the destruction of the universe will be at hand! As regards myself, I will, using my bare arms, slay both Karna and Calya in battle![101]—Hearing these words of Krishna, the ape-bannered Arjuna, smiling, replied unto Krishna who was never fatigued with exertion, saying,[102]—Calya and Karna, united together, are not a match for myself alone, O Janārddana! Thou shalt today, O Krishna, behold Karna with his standard and banners, with Calya and his car and steeds, with his umbrella and armour and darts and shafts and bow, cut into pieces with my shafts in battle![103-4] Thou shalt today behold him with his car and steeds and darts and armour and weapons, reduced to dust like a tree in the forest crushed by a tusker![105] Today the widowhood of the wives of Rādhā's son is at hand! Verily, they must have in their (last night's) dreams seen signs of approaching evil, O Mādhava![106] Verily, thou shalt today see the wives of Karna become widows! I cannot restrain my wrath at what was done before now by this fool of little foresight when he beheld Krishnā dragged to the assembly and when laughing at us he abused us repeatedly in vile words![107-8] Today, O Govinda, thou shalt behold Karna crushed by me like a tree with its load of flowers crushed by an infuriate elephant.[109] Today, O slayer of Madhu, thou shalt, after Karna's fall, hear those sweet words, viz.,—*By good luck, O thou of Vrishni's race, victory hath been thine!*[110]—Thou shalt today comfort the mother of Abhimanyu with a lighter heart for having paid thy debt to the foe! Today thou shalt, filled with joy, comfort thy paternal aunt Kunti![111] Today thou shalt, O Mādhava, comfort Krishnā of tearful face and king Yudhishthira the just with words sweet as nectar!"[112]—

Section LXXVIII.

"Sanjaya said,—'Meanwhile the welkin, filled with gods and *Nāgas* and *Asuras* and *Siddhas* and *Yakshas* and with large bands of *Gandharvas* and *Rākshasas* and *Apsaras*, and re-

generate *Rishis* and royal sages and birds of excellent feathers,* assumed a wonderful aspect.[1] All human beings assembled there beheld those beings of wonderful aspect staying in the sky, and the sky itself resounded with the voice of musical instruments and song and adulatory hymns and laughter and dance, and diverse other kinds of charming sounds.[2] Then the Kaurava and the Pāndava warriors, filled with joy, and causing the Earth and the ten points of the compass to resound with the voice of musical instruments, the blare of conchs, and leonine roars and the din of battle, began to slaughter each other's foes.[3] Teeming with men and steeds and elephants and cars and weapons, unbearable to combatants in consequence of the falling of maces and swords and darts and rapiers, abounding with heroes, and crowded with lifeless bodies, the field of battle, crimsoned with gore, looked exceedingly resplendent.[4] Indeed, the battle between the Kurus and the Pāndavas then resembled that in days of yore between the gods and the *Asuras*. After that fierce and awful battle had commenced between Dhananjaya and Adhiratha's son, each of those two heroes, clad in excellent mail, shrouded the ten points of the compass and the host opposed to him with keen and straight arrows. A darkness having been caused there with the arrows shot on that occasion, neither thy warriors nor the enemy could any longer see anything.[5-6] From fear all the warriors there sought the protection of either Karna or Arjuna like rays of light spread out in the welkin converging towards either the Sun or the Moon. The two heroes then, each baffling with his own the other's weapons like the east and the west winds encountering each other,[7] looked exceedingly resplendent like the Sun and the Moon risen after despelling the darkness caused by the clouds and covering the welkin. Each having encouraged his troops, saying,—*Do not fly away!*—the enemy and thy warriors stood their ground,[8] encircling those two mighty car-warriors like the gods and the *Asuras* standing around Vāsava and Camvara. The two armies then greeted those two best of men with the

* Garuda and his progeny.—T.

sounds of drums and other instruments and with leonine roars,* at which those two bulls among men looked beautiful like the Sun and the Moon greeted by roaring clouds gathered around.* Each armed with a formidable bow drawn to a complete circle and looking like a (solar or lunar) corona, those two heroes of great splendour, shooting in that battle thousands of arrows that constituted their rays,[10] resembled two unbearable Suns risen at the end of the *Yuga* for burning the entire universe with its mobile and immobile creatures. Both invincible, both capable of exterminating foes, each desirous of slaying the other, and each displaying his skill upon the other,[11] those two warriors, viz., Karna and the son of Pāndu, closed fearlessly with each other in that dreadful battle, like Indra and the *Asura* Jambha. Invoking the mightiest of weapons then, those two formidable bowmen began, with their terrible shafts,[12] to slay innumerable men and steeds and elephants as also to strike each other, O king! Afflicted once more by those two foremost of men, the troops of both the Kurus and the Pāndavas, consisting of elephants and foot and horse and car-warriors, fled away on all sides like other animals in the forest when assailed by the lion. Then Duryodhana, and the chief of the Bhojas, and Suvala's son, and Kripa, and the son of Caradwat's daughter,[13-14]—these five great car-warriors,—assailed Dhananjaya and Keçava with shafts capable of producing great pain. Dhananjaya, however, with his shafts, cut off at the same time the bows, the quivers, the steeds, the elephants, and the cars with their drivers, of those warriors, and mangling every one of them with excellent shafts, pierced the Suta's son with a dozen arrows. Then a hundred cars, a hundred elephants, and a number of Caka and Tukhāra and Yavana horsemen, accompanied by some of the foremost combatants among the Kāmvojas, quickly rushed against Arjuna from desire of slaying him. Speedily cutting off with the shafts and razor-headed arrows in his hands the excellent weapons of his foes as also their heads,[15-17] and steeds, and ele-

* The second line of 9 and the first of 10, as read in the Bengal texts, are incorrect and unmeaning. I adopt the Bombay readings.—T.

phants, and cars, Dhananjaya felled his contending enemies on the field. Then in the welkin blasts of celestial trumpets were blown by the excellent gods. These were mingled with the praises of Arjuna.[18] Blown by gentle breezes, excellent floral showers, fragrant and auspicious, fell (upon Arjuna's head). Beholding that incident, which was witnessed by gods and men, all creatures, O king, were filled with wonder.[19]* Only thy son and the Suta's son who were both of the same opinion, felt neither pain nor wonder. Then Drona's son, catching hold of Duryodhana's hand,† and adopting a soothing tone, addressed thy son, saying,[20]—Be gratified, O Duryodhana! Make peace with the Pāndavas! There is no need for quarrel. Fie on war! The preceptor, conversant with the mightiest of weapons and like unto *Brahma* itself, hath been slain! Other bulls among men, headed by Bhishma, have also been slain![21] As regards myself, I am unslayable, as also my maternal uncle. Rule the kingdom for ever, (sharing it) with the sons of Pāndu! Dissuaded by me, Dhananjaya will abstain. Janārddana also doth not desire hostilities.[22] Yudhishthira is always engaged in the good of all creatures. Vrikodara is obedient to him. So also are the twins. Peace being made between thee and the Pārthas, all creatures will be benefited, through, as it would seem, thy desire![23] Let the kings that are still alive go back to their homes! Let the troops abstain from hostilities! If thou dost not listen to my words, O king, struck by foes in battle thou wilt have to burn with grief![24] Thou hast beheld, as well as the universe, what has been achieved by the single-handed Arjuna decked with diadem and garlands! The slayer of Vala himself could not achieve its like, nor the Destroyer, nor Prachetas, nor the illustrious king of the *Yakshas*![25] Dhananjaya, as regards his merits, is even

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* In the first line of 19, for *nipetu* &c., the Bengal texts incorrectly read *na petu* &c.—T.

† As the touching of hands was not the custom then, I am inclined to think that *Karam Karena* &c., means 'squeezing his own hands.' It is almost a stereotyped expression for signifying agony. Aswatthāman was pained to see the carnage.—T.

much greater than that. He will never transgress whatever I say unto him. He will always follow thee! Be thou gratified, O king, for the benefit of the universe![26] Thou always honorest me greatly. I, too, bear a great friendship for thee! It is for this that I say so unto thee! I shall dissuade Karna also, provided thou art inclined to peace![27] Discerning persons say that there are four kinds of friends, viz., those that are naturally so, those that are made so by conciliation, those that become so through wealth, and lastly those brought under subjection by the exercise of power. All these elements are owned by thee with regard to the sons of Pāndu.[28] The Pāndavas, O hero, are naturally thy friends. Obtain them again as friends for certain by conciliation. If upon thyself being gratified they agree to become friends, do thou, O king of kings, act in that way![29]—Those beneficial words having been said unto him by his friend, Duryodhana reflected for sometime. Drawing deep breaths, he then, with a cheerless heart, said,—It is as thou, O friend, hast said! Listen, however, to the words that I would say unto thee![30] The wicked-hearted Vrikodara, having slain Duçāsana like a tiger, spoke words that still dwell in my heart! Thou also heardst the same! How then can there be peace?[31] Arjuna again will not be able to bear Karna in battle, like a tempest whose force is weakened when encountering the mighty mountains of Meru. Nor will the sons of Prithā have the least confidence in me, thinking of the many acts of forceful hostility (done by me towards them).[32] Nor, O preceptor's son of unfading glory, doth it behove thee to say unto Karna now—*Abstain from battle!*—Phālguna is exceedingly tired today. Karna will soon slay him![33]—Having with humility said these words repeatedly unto the preceptor's son, thy son commanded his own troops, saying.—Armed with arrows, rush against and slay these foes! Why stand ye inactive?'[34]

SECTION LXXXIX.

"Sanjaya said,—Then when the blare of conchs and the peal of drums became very loud, those two foremost of men,

both owning white steeds, viz., the Suta's son Vaikartana and Arjuna, encountered each other in consequence, O king, of thy son's evil policy.[1] Those two heroes endued with great impetuosity, viz., Dhananjaya and Adhiratha's son, closed with each other like two infuriate Himālayan elephants, both of full-grown tusks, fighting with each other for the sake of a she-elephant in her season.[2] Like a mass of clouds encountering another mass, or a mountain encountering a mountain, those two warriors, both pouring showers of arrows, encountered each other, their bows loudly twanging the while, and the wheels of their cars producing a deafening clatter, and their bowstrings and palms emitting loud sounds.[3] Like two mountains, both endued with tall cliffs and abounding with trees and creepers and herbs and both teeming with the diverse other denizens that are natural to them, moving towards each other for an encounter, those two mighty warriors encountered each other, each striking the other with mighty weapons.[4] The combat between the two heroes became furious like that between the chief of the celestials and Virochana's son in days of yore. Incapable of being endured by others and marked by a river whose distasteful water consisted of blood, the limbs of those two heroes, as also their drivers and animals, became exceedingly mangled.[5] Like two large lakes, both teeming with lotuses of diverse kinds and fish and tortoises, and echoing with the voices of diverse kinds of fowl, and softly stirred by the wind, approaching each other, those two cars graced with standards approached each other.[6] Both endued with prowess equal to that of the great Indra, both resembling the great Indra himself, those two mighty car-warriors struck each other with shafts that resembled the great Indra's thunder, like the great Indra himself and (the *Asura*) Vritra.[7] Both the armies consisting of cars and elephants and steeds and foot, all equipt with beautiful armour and ornaments and robes and weapons, and those also that were in the welkin, were inspired with fear upon beholding that encounter of wonderful aspect between Arjuna and Karna.[8] Others among the spectators, filled with joy and uttering leonine shouts, raised their arms, waving their fingers or the pieces of cloth they held, when Arjuna

rushed against the son of Adhiratha, from desire of slaughter, like one infuriate elephant rushing against another.[9] The Somakas then loudly shouted to Pārtha, saying,—Be quick, O Arjuna, go and pierce Karna! Cut off his head without delay, and (with it) the desire of Dhritarāshtra's son for kingdom![10] —Similarly many warriors of ours that were there, said unto Karna,—Proceed, proceed, O Karna, and slay Arjuna with keen shafts! Let the sons of Prithā once more go to the woods for ever![11]—Then Karna first pierced Pārtha in that encounter, with ten mighty shafts. Arjuna pierced him in return with ten keen-pointed shafts, shot with great vigor, in the centre of the chest.[12] Indeed, the Suta's son and Arjuna then mangled each other with many shafts equipt with goodly wings. Desirous of obtaining advantage of each other's *laches* in that dreadful encounter, with cheerful hearts they rushed against each other fiercely.[13] Rubbing his two arms and the string also of *Gāndiva*, that fierce bowman, viz., Arjuna, then sped showers of cloth-yard shafts, and *Nālikas*, and arrows equipt with heads like boar's ears and razors, and *Anjalikas*, and crescent-shaped arrows.[14] Those arrows of Pārtha, O king, spread over the welkin, penetrated into Karna's car like flights of birds, with heads bent down, penetrating in the evening into a tree for roosting there in the night.[15] All those arrows, however, O king, that Arjuna, that victor over all foes, with furrowed brow and angry glances, sped at Karna,—all those successive showers of shafts shot by the son of Pāndu,—were cut off by the Suta's son with his own arrows.[16] The son of Indra then sped at Karna a fiery weapon capable of slaying all foes. Covering the Earth and the welkin and the ten points of the compass and the very course of the Sun with its effulgence, it caused his own body also to blaze up with light.[17] The robes of all the warriors took fire, at which they fled away. Loud sounds also arose there like to what is heard when a forest of bamboos in a wilderness is on fire.[18] Beholding that fiery weapon acting on all sides, the Suta's son Karna of great valor shot in that encounter the *Vāruna* weapon for quenching it. That conflagration then, in consequence of Karna's weapon, became quenched.[19] A large mass of clouds

quickly caused all the points of the compass to be enveloped with darkness. Those clouds whose extremities presented the aspect of mountains, surrounding every side, flowed the Earth with water.[20] That fierce conflagration, though it was such, was still quenched by those clouds within a trice. The entire welkin and all the directions, cardinal and subsidiary, were shrouded by clouds.[21] Thus shrouded by clouds, all the points of the compass became dark and nothing could be seen. Then Arjuna dispelled those clouds caused by Karna, by means of the *Vāyavya* weapon.[22] After this, Dhananjaya, incapable of being over-mastered by foes, inspired *Gāndiva*, its string, and his shafts, with *mantras*, and invoked into existence another weapon that was the favourite of the chief of the celestials and that resembled the thunder in energy and prowess.[23] Then razor-headed arrows, and *Anjalikas*, and crescent-shaped shafts, and *Nālikas*, and cloth-yard shafts and those equipt with heads like the boar's ear, all keen and sharp, issued from *Gāndiva* in thousands, endued with the force and impetuosity of the thunder.[24] Possessed of great might and great energy, those impetuous and keen shafts equipt with vulturine feathers, piercing all the limbs, the steeds, the bow, the yoke, the wheels, and the standard of Karna, quickly penetrated into them like snakes frighten by Garuda penetrating into the Earth. Pierced all over with arrows and bathed in blood, [the high-souled]* Karna then, with eyes rolling in wrath,[25-26] bending his bow of enduring string and producing a twang loud as the roar of the sea, invoked into existence the *Bhārgava* weapon. Cutting off Pārtha's showers of shafts proceeding from the mouth of that weapon of Indra (which Arjuna had shot), Karna,[27] having thus baffled his antagonist's weapon with his own, destroyed cars and elephants and foot-soldiers (of the Pāndava army). Unable to endure the feats of Arjuna in that fierce battle, the mighty car-warrior Karna did this, through the energy of the *Bhārgava* weapon.[28] Filled with wrath and possessed of great activity, the Suta's son, that foremost of men, laughing at the two Krishnas, pierced the foremost of

* This occurs in 27.—T.

Pānchāla warriors with well-shot arrows in that battle.[69] Then the Pānchālas and the Somakas, O king, thus afflicted by Karna with showers of shafts in that encounter, became filled with wrath and uniting together pierced the Suta's son with keen arrows from every side.[70] Quickly cutting off those arrows with his own, the Suta's son, vigorously agitating them in that battle, afflicted with many shafts the cars, the elephants, and the steeds of the Pānchālas.[71] Their bodies pierced with those shafts of Karna, they fell down, deprived of life, on the Earth, making loud sounds, like mighty elephants slain by an angry lion of terrible strength.[72] Having slain those foremost of warriors, those heroes endued with great strength, those leaders of the Pānchāla forces who had always challenged him (to battle), Karna, O king, as he shot his arrows, looked beautiful like a mass of clouds pouring torrents of rain.[73] Then thy warriors, thinking that Karna had won the victory, clapped loudly and uttered leonine roars. O chief of the Kurus, all of them then regarded the two Krishnas as brought by Karna under his power,[74] seeing that valor, incapable of being borne by foes, of the mighty car-warrior Karna. Beholding that weapon of Dhananjaya frustrated by Karna in the midst of battle,[75] the angry son of the Wind-god, with eyes blazing with wrath, began to squeeze his hands. Indeed, the wrathful Bhima, his anger being provoked, drew deep breaths and addressing Arjuna of true aim, said,[76]—How, O Jishnu, could this wretch fallen off from virtue, this Suta's son, putting forth his might in battle, slay so many foremost of Pānchāla warriors, in thy sight?[77] Before now thou couldst not be conquered by the very gods or the *Kālakeyas*. Thou receivedst the touch of the arms of Sthānu himself! How, then, O diadem-decked Arjuna, could the Suta's son pierce thee first with ten long shafts such as are used by car-warriors?[78] That the Suta's son should today have succeeded in baffling the arrows shot by thee, seems to me to be very amazing! Recollect the woes of Krishnā, and those disagreeable, keen, and cutting words that this wicked-souled and fearless son of a Suta used towards us, viz., *Sesame seeds without kernel!*—Recollecting all this, O Savyasāchin, quickly

slay the wretched Karna in battle today![38-40] Why, O diadem-decked Arjuna, dost thou show such indifference (towards this act)? This is not the time for showing thy indifference to Karna's slaughter! That patience with which thou hadst vanquished all creatures and fed Agni at Khāndava,[41] with that patience, slay thou the Suta's son! I also will crush him with my mace!—Then Vāsudeva, beholding Pārtha's shafts baffled by Karna, said unto the former,[42]—What is this, O diadem-decked Arjuna, that Karna should succeed in crushing thy weapons today with his? Why dost thou, O hero, lose thy wits? Markest thou not that the Kauravas, [standing behind Karna], are even now shouting in joy?[43] Indeed, all of them know that thy weapons are being baffled by Karna with his! That patience with which, *Yuga* after *Yuga*, thou hast slain persons having the quality of darkness for their weapon, as also terrible *Kshatriyas*, and *Asuras* born of pride, in many a battle,—with that patience do thou slay Karna today! Putting forth thy might, strike off the head of that foe of thine with this *Sudarçana*, of edge keen as a razor, that I give unto thee, like Cakra striking off the head of his foe Namuchi, with the thunderbolt! That patience with which thou hadst gratified the illustrious deity Mahādeva in the guise of a hunter,[44-46] summoning that that patience once again, O hero, slay the Suta's son with all his followers! After that, bestow upon king Yudhishthira the Earth with her belt of seas, her towns and villages, and wealth, and from off whose surface all foes will have been removed! By that act, O Pārtha, do thou also win unrivalled fame!—Thus addressed (by Krishna), the high-souled Pārtha of exceeding might set his heart upon the slaughter of the Suta's son.[47-48] Indeed, urged by Bhima and Janārddana, and recollecting (his woes), and taking an internal survey of himself, and calling to mind the object for which he had come to this world, he addressed Keçava, saying,[49]—I will now invoke into existence a mighty and fierce weapon for the good of the world and the destruction of the Suta's son! Let me have thy permission, as also Brahman's and Bhava's, and of all those that are conversant with *Brahma*![50]—Having said these words unto

the holy Keçava, Savyasāchin of immeasurable soul bowed unto Brahman and invoked into existence that excellent and irresistible weapon called *Brāhma* which could be applied by the mind alone.[51] Baffling that weapon, however, Karna looked beautiful as he continued, like a cloud pouring torrents of rain, to shoot his shafts. Beholding that weapon of the diadem-decked Arjuna baffled in the midst of battle by Karna,[52] the wrathful and mighty Bhima, blazing up with rage, addressed Arjuna of sure aim and said,—People say that thou art a master of the high *Brāhma* weapon, that mighty means (for achieving the destruction of foes)![53] Do thou then, O Savyasāchin, use another weapon of the same kind!—Thus addressed by his brother, Savyasāchin used a second weapon of the kind. With that, Pārtha of abundant energy shrouded all the points of the compass, cardinal and subsidiary,[54] with arrows sped from *Gāndiva* that resembled fierce snakes and were like the blazing rays of the Sun. Created by that bull of Bharata's race, those arrows of golden wings, in hundreds upon hundreds,[55] endued with the effulgence of the *Yuga* fire or the Sun, in a moment shrouded the car of Karna. Thence also issued long darts and battle-axes and discs and cloth-yard shafts in hundreds, all of awful forms, at which hostile warriors all around began to be deprived of life. The head of some hostile warrior, severed from his trunk, fell down on the field of battle.[56-57] Another, beholding his fallen comrade, fell down dead on the Earth, through fear. The (right) arm of a third, large and massive as the trunk of an elephant, cut off (by Pārtha), fell down with the sword in grasp.[58] The left arm of a fourth, cut off with a razor-headed arrow, fell down with the shield in it. Even thus, Pārtha, decked with diadem and garlands, wounded and slew all the foremost warriors[59] of Duryodhana's army with his terrible and death-dealing shafts. Vaikartana also, in the midst of that battle, shot thousands of arrows.[60] These, with a loud whizz, fell upon the son of Pāndu like torrents of rain poured from the clouds. Then piercing Bhimasena and Janārddana and the diadem-decked Arjuna of superhuman feats, each with three arrows, Karna of terrible might uttered a loud and awful roar. Struck with

Karna's shafts, the diadem-decked Arjuna, beholding Bhima and Janārddana,[61-62] became unable to endure (the feats of his antagonist). Once more, therefore, Pārtha shot eight and ten arrows. Piercing the beautiful standard of Karna with one of those arrows, he pierced Calya with four and Karna himself with three.[63] With ten other well-shot shafts he then struck the Kaurava warrior Sabhāpati clad in golden mail. Thereupon that prince, deprived of head and arms and steeds and driver and bow and standard,[64] fell down, wounded and dead, from his foremost of cars, like a *Çāla* tree cut down with an axe. Once more piercing Karna with three, eight, twelve, four, and ten arrows,[65] Pārtha slew four hundred elephants equipt with many weapons, and eight hundred car-warriors, and one thousand steeds with riders, and eight thousand brave foot-soldiers.[66] And soon Pārtha made Karna with his driver and car and steeds and standard invisible with straightly coursing shafts. Then the Kauravas, thus slaughtered by Dhananjaya, loudly addressed Adhiratha's son, saying,[67]—Shoot thy arrows and slay the son of Pāndu! Already, he has begun to exterminate the Kurus with his shafts!* Thus urged, Karna, with his best endeavours, incessantly shot many arrows.[68] Capable of cutting the very vitals, those blood-drinking shafts, well sped by Karna, slew large numbers of the Pāndavas and the Pānchālas. Thus those two foremost of all bowmen, those two warriors of great strength that were capable of bearing all foes,[69] those two heroes acquainted with weapons, struck the warriors opposed to them as also each other, with many mighty weapons. Then Yudhishthira clad in golden mail, his arrows having been extracted and himself made sound with *mantras* and drugs by foremost of surgeons well disposed towards him, quickly came to that spot for witnessing (the encounter between Arjuna and Karna). Beholding king Yudhishthira the just arrived there like the resplendent full Moon freed from the jaws of Rāhu and risen in the firmament, all creatures became filled with delight. Beholding those two foremost of warriors, those two first of heroes and slayers of

* Read with a slight variation in the Bomay text.—T.

foes, viz., Karna and Pārtha, engaged in fight, the spectators, both celestial and terrestrial, restraining the animals they rode or that were yoked unto their vehicles, stood motionless. As the two heroes, O king, struck each other with many foremost of arrows, O king, the sounds caused by the bows, bowstrings, and palms, of both Dhananjaya and Adhiratha's son, became tremendous and their well sped arrows also caused a deafening whizz. Then the bowstring of the son of Pāndu, stretched with force, broke with a loud noise.[70-74] During the interval thus offered, the Suta's son pierced Pārtha with a hundred small arrows, keen and steeped in oil, winged with the feathers of birds, and resembling snakes freed from their sloughs.[75] He then quickly pierced Vāsudeva with sixty shafts, and then Phālguna again with eight. Surya's son then pierced Bhima with thousands upon thousands of mighty arrows.[76] Having pierced Krishna and Pārtha's standard, Karna felled many amongst the Somakas that followed Pārtha. These, however, in return, shrouded Karna with showers of straight shafts like masses of clouds shrouding the Sun in the welkin.[77] Accomplished in the use of weapons, the Suta's son, stupifying those advancing warriors with his shafts and baffling all the weapons shot by them, destroyed theirs cars and steeds and elephants.[78] And the Suta's son, O king, also afflicted with his arrows many foremost warriors among them. Their bodies pierced with Karna's shafts, they fell down on the ground, deprived of life and making a loud noise as they fell.[79] Indeed, those mighty combatants, afflicted by Karna of terrible strength, perished like a pack of dogs afflicted by an angry lion. And once more many foremost of combatants among the Pānchālas and many such (among the Kauravas) fell down after this, slain by Karna and Dhananjaya.[80] Deprived of life by the mighty Karna with well-armed arrows shot with great force, many fell down, purging the contents of their stomachs. Then thy troops, regarding the victory to be already theirs, clapped furiously and uttered loud leonine roars.[81] Indeed, in that dreadful encounter, all of them regarded the two Krishnas to have been brought by Karna under his power. Then quickly bending his bowstring and baffling all those shafts of Adhi-

ratha's son.[82] Pārtha, filled with rage in consequence of his limbs having been mangled with Karna's arrows, assailed the Kauravas. Rubbing his bowstring, he clapped his palms and suddenly caused a darkness there with the showers of shafts he shot.[83] The diadem-decked Arjuna pierced Karna and Calya and all the Kurus with those arrows. The welkin having been darkened by means of that mighty weapon, the very birds were unable to range in their element, a delicious wind then blew, bearing fragrant odors. Laughing the while, Pārtha forcibly struck Calya's armour with ten arrows.[84] Piercing Karna next with a dozen shafts, he struck him once more with seven. Deeply struck with those winged arrows of fierce energy shot with great force from Pārtha's bow,[85] Karna, with mangled limbs and body bathed in blood, looked resplendent like Rudra at the universal destruction, sporting in the midst of a crematorium at noon or eve, his body dyed with blood.[*86] The son of Adhiratha then pierced Dhananjaya who resembled the chief of the celestials himself (in energy and might) with three arrows, and he caused five other blazing arrows resembling five snakes to penetrate the body of Krishna.[87] Shot with great force, those arrows, decked with gold, pierced through the armour of that foremost of beings and passing out of his body fell upon the Earth. Endued with great energy, they entered the Earth with great force and having bathed (in the waters of the Bhogavati in the nether region) coursed back towards Karna.[88] Those shafts were five mighty snakes that had adopted the side of Takshaka's son (Açwasena whose mother Pārtha had slain at Khāndava). With ten broad-headed arrows shot with great force, Arjuna cut off each of those five snakes into three fragments whereupon they fell down on the Earth.[89] Beholding Krishna's limbs thus mangled with those snakes transformed into arrows sped from Karna's arms, Arjuna decked with diadem and garlands blazed up with wrath like a fire engaged in burning

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* *Raudra muhurta*,—certain hours are especially regarded as fierce, because appropriated by *Rākshasas* and evil genii for their rounds over the world.—T.

a heap of dry grass.[90] He then pierced Karna in all his vital limbs with many blazing and fatal shafts shot from the bow-string stretched to the very ear. (Deeply pierced), Karna trembled in pain. With the greatest difficulty he stood, summoning all his patience.[91] Dhananjaya having been filled with wrath, all the points of the compass, cardinal and subsidiary, the very splendour of the Sun, and Karna's car, O king, all became invisible with the showers shot by him. The welkin seemed as if it were shrouded by a thick frost.[92] Then that slayer of foes, that bull of Kuru's race, that foremost of heroes, viz., Savyasāchin, O king, soon slew in that battle two thousand foremost of Kuru warriors, with their cars and steeds and drivers, forming the protectors of Karna's car-wheels and wings and his van-guard and rear-guard, and who constituted the very pick of Duryodhana's car-force, and who, urged by Duryodhana, had been fighting with great energy.[93-95] Then thy sons and the Kauravas that were still alive fled away, deserting Karna, and abandoning their dying and the wounded, and their wailing sons and sires.[96] Beholding himself abandoned by the terrified Kurus and seeing the space around him, empty, Karna felt no agitation, O Bhārata, but, on the other hand, rushed at Arjuna, with a cheerful heart.'[97]*

Section XC.

"Sanjaya said,—'Flying away in consequence of the falling of Arjuna's arrows, the broken divisions of the Kauravas, staying at a distance, continued to gaze at Arjuna's weapon swelling with energy and careering around with the effulgence of lightning.[1] Then Karna, with showers of terrible shafts, baffled that weapon of Arjuna while it was still careering in the welkin and which Arjuna had shot with great vigor in that fierce encounter for the destruction of his foe.[2] Indeed, that weapon (of Pārtha) which, swelling with energy, had been consuming the Kurus, the Suta's son now crushed with his

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* In numbering the *slokas* of this Section I have followed the Bombay edition.—T.

shafts winged with gold. Bending then his own loud-sounding bow of irrefragable string, Karna shot showers of shafts.[5] The Suta's son destroyed that burning weapon of Arjuna with his own foe-killing weapon of great power which he had obtained from Rāma, and which resembled (in efficacy) an *Atharvan* rite. And he pierced Pārtha also with numerous keen shafts.[6] The encounter then, O king, that took place between Arjuna and the son of Adhiratha, became a very dreadful one. They continued to strike each other with arrows like two fierce elephants striking each other with their tusks.[7] All the points of the compass then became shrouded with weapons and the very Sun became invisible. Indeed, Karna and Pārtha, with their arrowy downpours, made the welkin one vast expanse of arrows without any space between.[8] All the Kauravas and the Somakas then beheld a wide-spread arrowy net. In that dense darkness caused by arrows, they were unable to see anything else.[9] Those two foremost of men, both accomplished in weapons, as they incessantly aimed and shot innumerable arrows, O king, displayed diverse kinds of beautiful manœvres.[8] While they were thus contending with each other in battle, sometimes the Suta's son prevailed over his rival and sometimes the diadem-decked Pārtha prevailed over his, in prowess and weapons and lightness of hands.[9] Beholding that terrible and awful passage-at-arms between those two heroes each of whom was desirous of availing of the other's *laches*, all the other warriors on the field of battle became filled with wonder.[10] The beings in the welkin, O king, applauded Karna and Arjuna. Indeed, many of them at a time, filled with joy, cheerfully shouted, sometimes saying,—*Excellent, O Karna!*—and sometimes saying,—*Excellent, O Arjuna!*[11]— During the progress of that fierce encounter, while the Earth was being pressed deep with the weight of cars and the tread of steeds and elephants, the snake Açwasena, who was hostile to Arjuna, was passing his time in the nether region.[12] Freed from the conflagration at Khāndava, O king, he had, from anger, penetrated through the Earth (for going to the subterranean region). That brave snake, recollecting the death of his mother and the enmity he on that account harboured against

Arjuna, now rose from the lower region. Endued with the power of ascending the skies, he soared up with great speed upon beholding that fight between Karna and Arjuna.[13] Thinking that that was the time for gratifying his animosity towards, as he thought, the wicked-souled Pārtha, he quickly entered into Karna's quiver, O king, in the form of an arrow.[14] At that time a net of arrows was seen, shedding its bright arrows around. Karna and Pārtha made the welkin one dense mass of arrows by means of their arrowy downpours.[15] Beholding that wide-spread expanse of arrows, all the Kauravas and the Somakas became filled with fear. In that thick and awful darkness caused by arrows they were unable to see anything else.[16] Then those two tigers among men, those two foremost of all bowmen in the world, those two heroes, fatigued with their exertions in battle, looked at each other.[17] Both of them were then fanned with excellent and waving fans made of young (palm) leaves and sprinkled with fragrant sandal-water by many *Apsaras* staying in the welkin. And Cakra and Surya, using their hands, gently brushed the faces of those two heroes.[18] When at last Karna found that he could not prevail over Pārtha and when he was exceedingly scorched with the shafts of the former, that hero, his limbs very much mangled, set his heart upon that shaft of his which lay singly within a quiver.[19] The Suta's son then fixed on his bowstring that foe-killing, exceedingly keen, snake-mouthed, blazing, and fierce shaft, which had been polished according to rule, and which he had long kept for the sake of Pārtha's destruction.[20] Stretching his bowstring to his ear, Karna fixed that shaft of fierce energy and blazing splendour, that ever-worshipped weapon which lay within a golden quiver amid sandal dust, and aimed it at Pārtha.[21] Indeed, he aimed that blazing arrow, born in Airāvata's race, for cutting off Phālguna's head in battle. All the points of the compass and the welkin became ablaze and terrible meteors and thunder-bolts fell.[22] When that snake of the form of an arrow was fixed on the bowstring, the Regents of the world, including Cakra, set up loud wails. The Suta's son did not know that the snake Açwasena had entered his arrow by the aid of his *Yoga* powers.[23]

Beholding Vaikartana aim that arrow, the high-souled ruler of the Madras, addressing Karna, said,—This arrow, O Karna, will not succeed in striking off Arjuna's head! Searching carefully, fix another arrow that may succeed in striking off thy enemy's head![24]—Endued with great activity, the Suta's son, with eyes burning in wrath, then said unto the ruler of the Madras,—O Calya, Karna never aimeth an arrow twice! Persons like us never become crooked warriors![25]—Having said these words, Karna, with great care, let off that shaft which he had worshipped for many long years. Bent upon winning the victory, O king, he quickly said unto his rival,—Thou art slain, O Phālguna![26]—Sped from Karna's arms, that shaft of awful whiz, resembling fire or the Sun in splendour, as it left the bowstring, blazed up in the welkin and seemed to divide it by a line such as is visible on the crown of a woman dividing her tresses.[27] Beholding that shaft blazing in the welkin, the slayer of Kansa, viz., Mādhava, with great speed and the greatest ease, pressed down with his feet that excellent car, causing it to sink about a cubit deep.[28] At this, the steeds, white as the rays of the Moon and decked in trappings of gold, bending their knees, laid themselves down on the ground. Indeed, seeing that snake (in the form of an arrow) aimed by Karna, Mādhava,[29] that foremost of all persons endued with might, put forth his strength and thus pressed down with his feet that car into the Earth, whereat the steeds, (as already said) bending down their knees, laid themselves down upon the Earth when the car itself had sunk into it.[30]* Then loud sounds arose in the welkin in applause of Vāsudeva. Many celestial voices were heard, and celestial flowers were showered upon Krishna, and leonine shouts also were uttered. When the car had thus been pressed down into the Earth through the exertions of the slayer of Madhu,[31] the excellent ornament of Arjuna's head, celebrated throughout the Earth, the welkin, heaven, and the waters, the Suta's son swept off from the crown of his rival, with that arrow, in consequence of the very nature of that snaky weapon

* The last line of 29 and the two lines of 30 do not occur in the Bombay edition. They are evidently a repetition.—T.

and the great care and wrath with which it had been shot.[32] That diadem, endued with the splendour of the Sun or the Moon or fire or a planet, and adorned with gold and pearls and gems and diamonds, had with great care been made by the puissant Self-born himself for Purandara.[33] Costly as its appearance indicated it was, inspiring terror in the hearts of foes, contributing to the happiness of him that wore it, and shedding a fragrance, that ornament had been given by the chief of the celestials himself with a cheerful heart unto Pārtha while the latter had proceeded to slaughter the foes of the gods.[34] That diadem was incapable of being crushed by Rudra and the Lord of waters and Cakra and Kuvera with *Pināka* and noose and thunder-bolt and the very foremost of shafts. It could not be endured by even the foremost ones among the gods. Vrisha, however, now broke it forcibly with his snake-inspired shaft.[35] Endued with great activity, that wicked-natured snake of fierce form and false vows, falling upon that diadem decked with gold and gems, swept it away from Arjuna's head.[36] That snake, O king, forcibly tore it away from Pārtha's head, quickly reducing into fragments that well-made ornament set over with many a gem and blazing with beauty, like the thunder-bolt riving a mountain-summit decked with lofty and beautiful trees graced with flowers.[37]* Crushed by that excellent weapon, possessed of splendour, and blazing with the fire of (the snake's) poison, that beautiful and much-liked diadem of Pārtha fell down on the Earth like the blazing disc of the Sun from the *Asta* hills.[38] Indeed, that snake forcibly swept away from Arjuna's head that diadem adorned with many gems, like the thunder of Indra felling a beautiful mountain-summit adorned with lofty trees bearing budding leaves and flowers.[39] As the Earth, welkin, heaven, and the waters, when agitated by a tempest, roar aloud, O Bhārata, even such was the roar that arose in all the worlds at that time. Hearing that tremendous noise, people, notwithstanding their efforts to be calm, became extremely agitated and reeled as they stood.[40] Reft of diadem, the dark-complexioned and youthful Pārtha looked beautiful

* A triplet.—T.

like a blue mountain of lofty summit. Binding then his locks with a white cloth, Arjuna stood perfectly unmoved. With that white gear on his head, he looked like the *Udaya* hill illumined with the rays of the Sun.[41] Thus that she-snake (whom Arjuna had killed at Khāndava) of excellent mouth, through her son in the form of an arrow, sped by Surya's son, beholding Arjuna of exceeding energy and might standing with his head at a level with the reins of the steeds, took away his diadem only, that well-made ornament (formerly) owned by Aditi's son and endued with the effulgence of Surya himself. But Arjuna also (as will appear in the sequel) did not return from that battle without causing the snake to succumb to the power of Yama.[42]* Sped from Karna's arms, that costly shaft resembling fire or the Sun in effulgence, viz., that mighty snake who from before had become the deadly foe of Arjuna, thus crushing the latter's diadem, went away.[43] Having burnt the gold-decked diadem of Arjuna displayed on his head, he desired to come at Arjuna once more with great speed. Asked, however, by Karna (who saw him but knew him not), he said these words:[44]—Thou hadst sped me, O Karna, without having seen me. It was for this that I could not strike off Arjuna's head. Do thou quickly shoot me once again, after seeing me well. I shall then slay thy foe and mine too![45]—Thus addressed in that battle by him, the Suta's son said,—Who are you possessed of such fierce form?—The snake answered, saying,—Know me as one that has been wronged by Pārtha! My enemity towards him is due to his having slain my mother![46] If the wielder of the thunder-bolt himself were to protect Pārtha, the latter would still have to go to the domains of the king of the *Pitris*! Do not disregard me! Do my bidding! I will slay thy foe! Shoot me without delay![47]—Hearing those words, Karna said,—Karna, O snake, never desires to have victory in battle today by relying on another's might! Even if I have to slay a hundred Arjunas, I will not, O snake, still shoot the same shaft twice![48]

* This verse appears to be one of the *cruces* of Vyāsa. I have followed Nilakantha in interpreting it.—T.

—Once more addressing him in the midst of battle, that best of men, viz., Surya's son Karna, said,—Aided by the nature of my other snaky weapons, and by resolute effort and wrath, I shall slay Pārtha! Be thou happy and go elsewhere![49]—Thus addressed, in battle, by Karna, that prince of snakes, unable from rage to bear those words, himself proceeded, O king, for the slaughter of Pārtha, having assumed the form of an arrow. Of fierce form, the desire he ardently cherished was the destruction of his enemy.[50] Then Krishna, addressing Pārtha in that encounter, said unto him,—Slay that great snake inimical to thee!—Thus addressed by the slayer of Madhu, the wielder of *Gāndiva*, that bowman who was always fierce unto foes, enquired of him, saying,—Who is that snake that advanceth of his own accord against me, as if, indeed, he advanceth right against the mouth of Garuda?[51]—Krishna replied,—Whilst thou, armed with bow, wert engaged at Khāndava in gratifying the god Agni, this snake was then in the sky, his body ensconced within his mother's. Thinking that it was only a single snake that was so staying in the sky, thou killedst the mother![52] Remembering that act of hostility done by thee, he cometh towards thee today for thy destruction! O resister of foes, behold him coming like a blazing meteor, falling from the firmament!—'[53]

"Sanjaya continued,—'Then Jishnu, turning his face in rage, cut off, with six keen shafts, that snake in the welkin as the latter was coursing in a slanting direction. His body thus cut off, he fell down on the Earth.[54] After that snake had been cut off by Arjuna, the lord Keçava himself, O king, of massive arms, that foremost of beings, raised up with his arms that car from the Earth.[55] At that time, Karna, glancing obliquely at Dhananjaya, pierced that foremost of persons, viz., Krishna, with ten shafts whetted on stone and equipt with peacock feathers.[56] Then Dhananjaya, piercing Karna with a dozen well-shot and keen arrows equipt with heads like the boar's ear, sped a cloth-yard shaft endued with the energy of a snake of virulent poison and shot from his bowstring stretched to his ear.[57] That foremost of shafts, well shot by Arjuna, penetrated through Karna's armour, and as if suspending his life breaths, drank his blood and entered the Earth,

its wings also having been drenched with gore.[58] Endued with great activity, Vrisha, enraged at the stroke of that shaft, like a snake beat with a stick, shot many mighty shafts, like a snake of virulent poison vomiting its venom.[59] And he pierced Janārddana with a dozen shafts and Arjuna, with nine and ninety. And once more piercing the son of Pāndu with a terrible shaft, Karna laughed and uttered a loud roar.[60] The son of Pāndu, however, could not endure his enemy's joy. Acquainted with all the vital parts of the human body, Pārtha, possessed of prowess like that of Indra, pierced those vital limbs with hundreds of arrows even as Indra had struck Vala with great energy.[61] Then Arjuna sped ninety arrows, each resembling the rod of Death, at Karna. Deeply pierced with those shafts, Karna trembled like a mountain riven with thunder.[62] The head-gear of Karna, adorned with costly gems and precious diamonds and pure gold, as also his ear-rings, cut off by Dhananjaya with his winged arrows, fell down on the Earth.[63] The costly and bright armour also of the Suta's son that had been forged with great care by many foremost of artists working for a long time, the son of Pāndu cut off within a moment into many fragments.[64] After thus divesting him of his armour, Pārtha then, in rage, pierced Karna with four whetted shafts of great energy. Struck forcibly by his foe, Karna suffered great pain like a diseased person afflicted by bile, phlegm, wind, and fever.[65] Once more Arjuna, with great speed, mangled Karna, piercing his very vitals, with numerous excellent shafts, of great keenness, and sped from his circling bow with much force and speed and care.[66] Deeply struck by Pārtha with those diverse arrows of keen points and fierce energy, Karna (covered with blood) looked resplendent like a mountain of red chalk with streams of red water running adown its breast.[67] Once more Arjuna pierced Karna in the centre of the chest with many straight-coursing and strong shafts made entirely of iron and equipt with wings of gold and each resembling the fiery rod of the Destroyer, like the son of Agni piercing the Krauncha mountains.[68]* Then the Suta's

* Agni's son is the celestial generalissimo Kārtikeya, the slayer of

son, casting aside his bow that resembled the very bow of Cakra, as also his quiver, felt great pain, and stood inactive, stupified, and reeling, his grasp loosened and himself in great anguish.[69] The virtuous Arjuna, observant of the duty of manliness, wished not to slay his enemy while fallen into such distress. The younger brother of Indra then, with great excitement, addressed him, saying,—Why, O son of Pāndu, dost thou become so forgetful?[70] They that are truly wise never spare their foes, however weak, even for a moment! He that is learned earneth both merit and fame by slaying foes fallen into distress![71] Lose no time in precipitately crushing Karna who is always inimical to thee and who is the first of heroes! The Suta's son, when able, will once more advance against thee as before. Slay him, therefore, like Indra slaying the *Asura* Namuchi![72]—Saying,—So be it, O Krishna!—and worshipping Janārddana, Arjuna, that foremost of all persons in Kuru's race, once more quickly pierced Karna with many excellent arrows like the ruler of heaven piercing the *Asura* Camvara.[73] The diadem-decked Pārtha, O Bhārata, covered Karna and his car and steeds with many calf-toothed arrows, and putting forth all his vigor he shrouded all the points of the compass with shafts equipt with wings of gold.[74] Pierced with those arrows equipt with heads like the calf's tooth, Adhiratha's son of broad chest looked resplendent like an *Açoka* or *Palāça* or *Çālmali* decked with its flowery load or a mountain overgrown with a forest of sandal trees.[75] Indeed, with those numerous arrows sticking to his body, Karna, O monarch, in that battle, looked resplendent like the prince of mountains with its top and glens overgrown with trees or decked with flowering *Karnikāras*.[76] Karna also, shooting repeated showers of arrows, looked, with those arrows constituting his rays, like the Sun coursing towards the Asta hills, with disc bright with crimson rays.[77] Shafts, however, of keen points, sped from Arjuna's arms, encountering in the welkin the blazing arrows, resembling mighty snakes, sped from the arms of Adhiratha's

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Tāraka. Other traditions represent him as the son of Hara and Pārvati.—T.

son, destroyed them all.[78] Recovering his coolness, and shooting many shafts that resembled angry snakes, Karna then pierced Pārtha with ten shafts and Krishna with half a dozen, each of which looked like an angry snake.[79] Then Dhananjaya desired to shoot a mighty and terrible arrow, made wholly of iron, resembling the poison of the snake or fire in energy, and whose whiz resembled the peal of Indra's thunder, and which was inspired with the force of a high (celestial) weapon.[80] At that time, when the hour of Karna's death had come, *Kāla*, approaching invisibly, and alluding to the Brāhmana's curse,* and desirous of informing Karna that his death was near, told him,—*The Earth is devouring thy wheel!*[81]—Indeed, O foremost of men, when the hour of Karna's death came, the high *Brāhma* weapon that the illustrious Bhārgava had imparted unto him, escaped from his memory. And the Earth also began to devour the left wheel of his car.[82] Then in consequence of the curse of that foremost of Brāhmanas, Karna's car began to reel, having sunk deep into the Earth and having been transfixed at that spot like a sacred tree with its load of flowers standing upon an elevated platform.[83]† When his car began to reel from the curse of the Brāhmana, and when the high weapon he had obtained from Rāma no longer shone in him through inward light, and when his terrible snake-mouthed shaft also had been cut off by Pārtha, Karna became filled with melancholy.[84] Unable to endure all those calamities, he waved his arms and began to rail at righteousness, saying,—They that are conversant with righteousness always say that righteousness protects those that are righteous![85] As regards ourselves, we always endeavour, to the best of our ability and knowledge, to practise righteousness. That righteousness, however, is destroying us now instead of protecting us that are devoted to it. I, therefore, think that righteousness does not always protect its worshippers![86]—While saying these words,

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* *Vide* Page 150. Verse 41, *Karna Parva*.—T.

† To this day, sacred trees, such as the banian or the *Aswattha*, may be seen in villages and towns, with elevated platforms of brick or earth round their trunks. Upon these platforms the village elders may be seen sitting and smoking and deciding many important causes.—T.

he became exceedingly agitated by the strokes of Arjuna's arrows. His steeds and his driver also were displaced from their usual position. His very vitals having been struck, he became indifferent as to what he did, and repeatedly railed at righteousness in that battle.[87] He then pierced Krishna in the arm with three terrible arrows, and Pārtha too with seven.[88] Then Arjuna sped seven and ten terrible arrows, perfectly straight and of fierce impetuosity, resembling fire in splendour and like unto Indra's thunder in force.[89] Endued with awful impetuosity, those arrows pierced Karna and passing out of his body fell upon the surface of the Earth. Trembling at the shock, Karna then displayed his activity to the utmost of his power.[90] Steadying himself by a powerful effort, he invoked the *Brāhma* weapon. Beholding the *Brāhma* weapon, Arjuna invoked the *Aindra* weapon with proper *mantras*.[91] Inspiring *Gāndiva*, its string, and his shafts also, with *mantras*, that scorcher of foes shot showers of arrows like Purandara pouring rain in torrents.[92] Those arrows endued with great energy and power, issuing out of Pārtha's car, were seen to be displayed in the vicinity of Karna's vehicle. The mighty car-warrior Karna baffled all those shafts displayed in his front.[93] Seeing that weapon thus destroyed, the Vrishni hero, addressing Arjuna, said,—Shoot high weapons, O Pārtha! The son of Rādhā baffles thy shafts![94]—With proper *mantras*, Arjuna then fixed the *Brāhma* weapon on his string, and shrouding all the points of the compass with arrows, Pārtha struck Karna (with many) arrows.[95] Then Karna, with a number of whetted shafts endued with great energy, cut off the string of Arjuna's bow. Similarly he cut off the second string, and then the third, and then the fourth, and then the fifth.[96] The sixth also was cut off by Vrisha, and then the seventh, then the eighth, then the ninth, then the tenth, and then at last the eleventh. Capable of shooting hundreds upon hundreds of arrows, Karna knew not that Pārtha had a hundred strings to his bow.[97] Tying then another string to his bow and shooting many arrows, the son of Pāndu covered Karna with shafts that resembled snakes of blazing mouths.[98] So quickly did Arjuna replace each broken string that Karna could not mark when

it was broken and when replaced. The feat seemed to him to be exceedingly wonderful.[99] The son of Rādhā baffled with his own weapons those of Savyasāchin. Displaying also his own prowess, he seemed to get the better of Dhananjaya at that time.[100] Then Krishna, beholding Arjuna afflicted with the weapons of Karna, said these words unto Pārtha, viz.,—*Approaching Karna, strike him with superior weapons!*[101]—Then Dhananjaya, filled with rage, inspiring with *mantras* another celestial weapon that looked like fire and that resembled the poison of the snake and that was as hard as the essence of adamant,[102] and uniting the *Raudra* weapon with it, became desirous of shooting it at his foe. At that time, O king, the Earth swallowed up one of wheels of Karna's car.[103] Quickly alighting then from his vehicle, he seized his sunken wheel with his two arms and endeavoured to lift it up with a great effort.[104] Drawn up with force by Karna, the Earth, which had swallowed up his wheel, rose up to a height of four fingers' breadth, with her seven islands and her hills and waters and forests.[105] Seeing his wheel swallowed, the son of Rādhā shed tears from wrath, and beholding Arjuna, filled with rage he said these words:[106]—O Pārtha, O Pārtha, wait for a moment, that is, till I lift this sunken wheel![107] Beholding, O Pārtha, the left wheel of my car swallowed through accident by the Earth, abandon (instead of cherishing) this purpose (of striking and slaying me) that is capable of being harboured by only a coward![108] Bravo warriors that are observant of the practices of the righteous, never shoot their weapons at persons with dishevelled hair, or at those that have turned their faces from battle, or at a Brāhmana, or at him who joins his palms, or at him who yields himself up or beggeth for quarter, or at one who has put up his weapon, or at one whose arrows are exhausted, or at one whose armour is displaced, or at one whose weapon has fallen off or been broken![109-110] Thou art the bravest of men in the world. Thou art also of righteous behaviour, O son of Pāndu! Thou art well acquainted with the rules of battle. For these reasons, excuse me for a moment,[111] that is, till I extricate my wheel, O Dhananjaya, from the Earth! Thyself staying on

thy car and myself standing weak and languid on the Earth, it behoveth thee not to slay me now!"[112] Neither Vāsudeva, nor thou, O son of Pāndu, inspires or inspirest me with the slightest fear! Thou art born in the Kshatriya order! Thou art the perpetuator of a high race! Recollecting the teachings of righteousness, excuse me for a moment, O son of Pāndu!"[113]—

Section XCI.

"Sanjaya said,—'Then Vāsudeva, stationed on the car, addressed Karna, saying,—By good luck it is, O son of Rādhā, that thou rememberest virtue! It is generally seen that they that are mean, when they sink into distress, rail at Providence but never at their own misdeeds.[1] Thyself and Suyodhana and Dusçāsana and Cakuni the son of Suvala, had caused Draupadi, clad in a single piece of raiment, to be brought into the midst of the assembly. On that occasion, O Karna, this virtue of thine did not manifest itself![2] When at the assembly Cakuni, an adept in dice, vanquished Kunti's son Yudhishthira who was unacquainted with it, whither had this virtue of thine then gone?[3] When the Kuru king (Duryodhana), acting under thy counsels, treated Bhimasena in that way with the aid of snakes and poisoned food, whither had this virtue of thine then gone?[4] When the period of exile into the words was over as also the thirteenth year,* thou didst not make over to the Pāndavas their kingdom. Whither had this virtue of thine then gone?[5] Thou hadst set fire to the house of lac at Vārnāvata for burning to death the sleeping Pāndavas. Whither then, O son of Rādhā, had this virtue of thine gone?[6] Thou hadst laughed at Krishnā while she stood in the midst of the assembly, scantily dressed because in her season and obedient to Dusçāsana's will, whither, then, O Karna, had this virtue of thine gone?[7] When invading the apartment reserved for females the innocent Krishnā was dragged, thou didst not interfere. Whither, O son of Rādhā, had this virtue of thine gone?[8] Thyself addressing the princess Draupadi, that lady

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* The thirteenth was the year of concealment.—T.

whose tread is as dignified as that of the elephant, in these words, viz.,—*The Pāndavas, O Krishnā, are lost. They have sunk into eternal hell. Do thou choose another husband!*—thou hadst looked on the scene with delight! Whither then, O Karna, had this virtue of thine gone?[9] Covetous of kingdom and relying on the ruler of the Gāndhāras, thou hadst summoned the Pāndavas (to a match at dice). Whither then had this virtue of thine gone?[10] When many mighty car-warriors, encompassing the boy Abhimanyu in battle, slew him, whither had this virtue of thine then gone?[11] If this virtue that thou now invokest was nowhere on those occasions, what is the use then of parching thy palate now by uttering that word? Thou art now for the practice of virtue, O Suta, but thou shalt not escape with life![12] Like Nala who was defeated by Pushkara with the aid of dice but who regained his kingdom by prowess, the Pāndavas, who are free from cupidity, will recover their kingdom by the prowess of their arms, aided with all their friends![13] Having slain in battle their powerful foes, they, with the Somakas, will recover their kingdom. The Dhārtarāshtras will meet with destruction at the hands of those lions among men (viz., the sons of Pāndu), that are always protected by virtue!—'[14]

"Sanjaya continued,—'Thus addressed, O Bhārata, by Vāsudeva, Karna hung down his head in shame and gave no answer.[15] With lips quivering in rage, he raised his bow, O Bhārata, and endued as he was with great energy and prowess, he continued to fight with Pārtha.[16] Then Vāsudeva, addressing Phālguna, that bull among men, said,—O thou of great might, piercing Karna with a celestial weapon, throw him down![17]—Thus addressed by the holy one, Arjuna became filled with rage. Indeed, remembering the incidents alluded to by Krishna, Dhananjaya blazed up with fury.[18] Then, O king, blazing flames of fire seemed to emanate from all the pores of the angry Pārtha's body. The sight seemed to be exceedingly wonderful.[19] Beholding it, Karna, invoking the *Brāhma* weapon, showered his shafts upon Dhananjaya, and once more made an effort to extricate his car.[20] Pārtha also, by the aid of the *Brāhma* weapon, poured arrowy downpours

upon Karna. Baffling with his own weapon the weapon of his foe, the son of Pāndu continued to strike him.[21] The son of Kunti then, aiming at Karna, sped another favourite weapon of his that was inspired with the energy of Agni. Sped by Arjuna, that weapon blazed up with its own energy.[22] Karna, however, quenched that conflagration with the *Vāruna* weapon. The Suta's son also, by the clouds he created, caused all the points of the compass to be shrouded with a darkness such as may be seen in a rainy day.[23] The son of Pāndu, endued with great energy, fearlessly dispelled those clouds by means of the *Vāyavya* weapon in the very sight of Karna.[24] The Suta's son then, for slaying the son of Pāndu, took up a terrible arrow blazing like fire.[25] When that adored shaft was fixed on the bowstring, the Earth, O king, trembled with her mountains and waters and forests.[26] Violent winds began to blow, bearing hard pebbles. All the points of the compass became enveloped with dust. Wails of grief, O Bhārata, arose among the gods in the welkin.[27] Beholding that shaft aimed by the Suta's son, O sire, the Pāndavas, with cheerless hearts, gave themselves up to great sorrow.[28] That shaft of keen point and endued with the effulgence of Cakra's thunder, sped from Karna's arms, fell upon Dhananjaya's chest and penetrated it like a mighty snake penetrating an anthill.[29] That grinder of foes, viz., the high-souled Vibhatsu, thus deeply pierced in that encounter, began to reel. His grasp became loosened, at which his bow *Gāndiva* dropped from his hand. He trembled like the prince of mountains in an earthquake.[30] Availing of that opportunity, the mighty car-warrior Vrisha, desirous of extricating his car-wheel that had been swallowed up by the Earth, jumped down from his vehicle. Seizing the wheel with his two arms he endeavoured to drag it up, but though possessed of great strength, he failed in his efforts as destiny would have it.[31] Meanwhile the diadem-decked and high-souled Arjuna, recovering his senses, took up a shaft, fatal as the rod of Death, and called *Anjalika.** Then

* So called because the heads of those arrows were broad as the two hands joined together.—T.

Vāsudeva, addressing Pārtha, said,—Cut off with thy arrow the head of this enemy of thine, viz., Vrisha, before he succeeds in getting up on his car."[32]—Applauding those words of the lord Vāsudeva, and while the wheel of his enemy was still sunk, the mighty car-warrior Arjuna took up a razor-headed arrow of blazing effulgence and struck the standard (of Karna) bearing the elephant's rope and bright as the spotless Sun.[33] That standard bearing the device of the costly elephant's rope, was adorned with gold and pearls and gems and diamonds, and forged with care by foremost of artists excelling in knowledge, and possessed of great beauty, and variegated with pure gold.[34] That standard always used to fill thy troops with high courage and the enemy with fear. Its form commanded applause. Celebrated over the whole world, it resembled the Sun in splendour. Indeed, its effulgence was like that of fire or the Sun or the Moon.[35] The diadem-decked Arjuna, with that razor-headed shaft, exceedingly sharp, equipt with wings of gold, possessed of the splendour of fire when fed with libations of clarified butter, and blazing with beauty, cut off that standard of Adhiratha's son, that great car-warrior.[36] With that standard, as it fell, the fame, pride, hope of victory, and everything dear, as also the hearts of the Kurus, fell, and loud wails of *Oh* and *Alas* arose (from the Kuru army).[37] Beholding that standard cut off and thrown down by that hero of Kuru's race possessed of great lightness of hand, thy troops, O Bhārata, were no longer hopeful of Karna's victory.[38] Hastening then for Karna's destruction, Pārtha took out from his quiver an excellent *Anjalika* weapon that resembled the thunder of Indra or the rod of fire and that was possessed of the effulgence of the thousand-rayed Sun.[39] Capable of penetrating the very vitals, besmeared with blood and flesh, resembling fire or the Sun, made of costly materials, destructive of men, steeds, and elephants, of straight course and fierce impetuosity, it measured three cubits and six feet.[40] Endued with the force of the thousand-eyed Indra's thunder, irresistible as *Rākshasas* in the night, resembling *Pināka* or Nārāyana's discus, it was exceedingly terrible and destructive of all living creatures.[41] Pārtha cheerfully took up that great weapon, in the shape of an arrow, which

could not be resisted by the very gods,—that high-souled being which was always adored by the son of Pāndu, and which was capable of vanquishing the very gods and the *Asuras*.[43] Beholding that shaft grasped by Pārtha in that battle, the entire universe shook with its mobile and immobile creatures. Indeed, seeing that weapon raised (for being sped) in that dreadful battle, the *Rishis* loudly cried out,—Peace be to be universe![45]—The wielder of *Gāndiva* then fixed on his bow that unrivalled arrow, uniting it with a high and mighty weapon. Drawing his bow *Gāndiva*, he quickly said,[44]—Let this shaft of mine be like a mighty weapon capable of quickly destroying the body and heart of my enemy, if I have ever practised ascetic austerities, gratified by superiors, and listened to the counsels of well-wishers![45] Let this shaft, worshipped by me and possessed of great sharpness slay my enemy Karna by that Truth![—]Having said these words Dhananjaya let off that terrible shaft for the destruction of Karna,[46]—that arrow fierce and efficacious as a rite prescribed in the *Atharvan* of Angiras, blazing with effulgence, and incapable of being endured by Death himself in battle. And the diadem-decked Pārtha, desirous of slaying Karna, with great cheerfulness, said,—Let this shaft conduce to my victory! Shot by me, let this arrow possessed of the splendour of fire or the Sun take Karna to the presence of Yama![47]—Saying these words, Arjuna, decked with diadem and garlands, cherishing feelings of hostility towards Karna and desirous of slaying him, cheerfully struck his foe with that foremost of shafts which was possessed of the splendour of the Sun or the Moon and capable of bestowing victory.[48] Thus sped by that mighty warrior, that shaft endued with the energy of the Sun caused all the points of the compass to blaze up with light. With that weapon Arjuna struck off his enemy's head like Indra striking off the head of Vritra with his thunder.[49] Indeed, O king, that excellent *Anjalika* weapon inspired with *mantras* into a mighty weapon, the son of Indra cut off the head of Vaikartana in the afternoon.[50] Thus cut off with that *Anjalika*, the trunk of Karna fell down on the Earth.[51] The head also of that commander of the (Kaurava) army, endued with splendour equal to that of the risen Sun

and resembling the meridian Sun of autumn, fell down on the Earth like the Sun of bloody disc dropped down from the *Asta* hills.[52] Indeed, that head abandoned with great unwillingness the body, exceedingly beautiful and always nursed in luxury, of Karna of noble deeds, like an owner abandoning with great unwillingness his commodious mansion filled with great wealth.[53] Cut off with Arjuna's arrow, and deprived of life, the tall trunk of Karna endued with great splendour, with blood issuing from every wound, fell down like the thunder-riven summit of a mountain of red chalk with crimson streams running adown its sides after a shower.[54] Then from that body of the fallen Karna a light passing through the welkin penetrated the Sun. This wonderful sight, O king, was beheld by all the human warriors after the fall of Karna.[55] Then the Pāndavas, beholding Karna slain by Phālguna, loudly blew their conchs. Similarly, Krishna and Dhananjaya also, filled with delight, and losing no time, blew their conchs.[56] The Somakas, beholding Karna slain and lying on the field, were filled with joy and uttered loud shouts with the other troops (of the Pāndava army). In great delight they blew their trumpets and waved their arms and garments.[57] All the warriors, O king, approaching Pārtha, began to applaud him joyfully. Others, possessed of might, danced, embracing each other, and uttering loud shouts, said,—By good luck, Karna hath been stretched on the Earth and mangled with arrows![58]—Indeed, the severed head of Karna looked beautiful like a mountain summit loosened by a tempest, or a quenched fire after the sacrifice is over, or the image of the Sun after it has reached the Asta hills.[59] The Karna-sun, with arrows for its rays, after having scorched the hostile army, was at last caused to be set by the mighty Arjuna-time.[60] As the Sun, while proceeding towards the Asta hills, retires taking away with him all his rays, even so that shaft (of Arjuna) passed out, taking with it Karna's life-breaths.[61] The death hour of the Suta's son, O sire, was the afternoon of that day.* Cut off with the *Anjalika* weapon in that battle, the

* I adopt the Bombay reading of this line, and follow Nilakantha's gloss in interpreting it.—T.

head of Karna fell down along with his body.[62] Indeed, that arrow of Arjuna, in the very sight of the Kaurava troops, quickly took away the head and the body of Karna.[63] Beholding the heroic Karna thrown down stretched on the Earth, pierced with arrows and bathed in blood, the king of the Madras went away on that car deprived of its standard.[64] After the fall of Karna, the Kauravas, deeply pierced with shafts in that battle, and afflicted with fear, fled away from the field, frequently casting their eyes on that lofty standard of Arjuna that blazed with splendour.[65] The beautiful head, graced with a face that resembled a lotus of thousand petals, of Karna whose feats were like those of the thousand-eyed Indra, fell down on the Earth like the thousand-rayed Sun as he looks at the close of day.'"[66]

Section XCII.

"Sanjaya said,—'Beholding the troops crushed with arrows in that encounter between Karna and Arjuna, Calya proceeded, filled with wrath, on that car divested of its equipments.[1] Beholding his army deprived of the Suta's son and its cars and steeds and elephants destroyed, Duryodhana, with eyes bathed in tears, repeatedly sighed the very picture of woe.[2] Desirous of beholding the heroic Karna, pierced with arrows and bathed in blood, and stretched on the Earth like the Sun dropped from the skies at will, the warriors came there and stood surrounding the fallen hero.[3] Amongst those belonging to the enemy and thy army that thus stood there, some showed signs of joy, some of fear, some of sorrow, some of wonder, and some gave themselves up to great grief, according to their respective natures.[4] Others amongst the Kauravas, hearing that Karna of mighty energy, had been slain by Dhananjaya, his armour, ornaments, robes, and weapons, having all been displaced, fled in fear like a herd of kine afflicted with exceeding fear at losing its bull.[5] Bhima then, uttering loud roars and causing the welkin to tremble with those awful and tremendous shouts, began to slap his armpits, jump, and dance, frightening the Dhārtarāshtras by those movements.[6] The Somakas and the Srinjayas

also loudly blew their conchs. All the Kshatriyas embraced one another in joy, upon beholding the Suta's son slain at that juncture.[7] Having fought a dreadful battle, Karna was slain by Arjuna like an elephant by a lion. That bull among men, viz., Arjuna, thus accomplished his vow. Indeed, even thus, Pārtha reached the end of his hostility (towards Karna).[8] The ruler of the Madras, with stupified heart, quickly proceeding, O king, to the side of Duryodhana, on that car divested of standard said in sorrow these words:[9]—The elephants, the steeds, and the foremost of car-warriors of thy army have been slain! In consequence of those mighty warriors, and steeds, and elephants huge as hills, having been slain after coming into contact with one another, thy host looks like the domains of Yama![10] Never before, O Bhārata, has a battle been fought like that between Karna and Arjuna today! Karna had powerfully assailed the two Krishnas today and all others who are thy foes![11] Destiny, however, has certainly flowed, controlled by Pārtha. It is for this that Destiny is protecting the Pāndavas and weakening us! Many are the heroes who, resolved to accomplish thy objects, have been forcibly slain by the enemy.[12] Brave kings, who in energy, courage, and might, were equal to Kuvera or Yama or Vāsava or the Lord of the waters, who were possessed of every merit, who were almost unslayable, and who were desirous of achieving thy object, have in battle been slain by the Pāndavas! Do not, O Bhārata, grieve for this! This is Destiny! Comfort thyself! Success cannot be always attained![13-14]—Hearing these words of the ruler of the Madras and reflecting on his own evil doings, Duryodhana, with a cheerless heart, became almost deprived of his senses and sighed repeatedly the very picture of woe.[15]

Section XCIII.

"Dhritarāshtra said,—What was the aspect of the Kuru and the Srinjaya host on that awful day while it was crushed with arrows and scorched (with weapons) in that encounter be-

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* I adopt the Bombay reading of the last line of 14.—T.

tween Karna and Arjuna and while it was flying away from the field ?"[1]

"Sanjaya said,—'Hear, O king, with attention how that awful and great carnage of human beings and elephants and steeds occurred in battle ![2] When, after Karna's fall Pārtha uttered leonine shouts, a great fright entered the hearts of thy sons.[3] Upon the fall of Karna no warriror of thy army set his heart on rallying the troops or putting forth his prowess.[4] Their refuge having been destroyed by Arjuna, they were then like raftless merchants, whose vessels have wrecked on the fathomless ocean, desirous of crossing the uncrossable main.[5] After the slaughter of the Suta's son, O king, the Kauravas, terrified and mangled with shafts, masterless and desirous of protection, became like a herd of elephants afflicted by lions.[6] Vanquished by Savyasāchin on that afternoon, they fled away like bulls with broken horns or snakes with broken fangs.[7] Their foremost of heroes slain, their troops thrown into confusion, themselves mangled with keen arrows, thy sons, after the fall of Karna, O king, fled away in fear.[8] Divested of weapons and armour, no longer able to ascertain which point of the compass was which, and deprived of their senses, they crushed one another in course of their flight, and looked at one another, afflicted with fear.[9]—*It is me that Vibhatsu is pursuing with speed !—It is me that Vrikodara is pursuing with speed !*—thought every one among the Kauravas who became pale with fear and fell down as they fled.[10] Some on horses, some on cars, some on elephants, and some on foot, mighty car-warriors, endued with great speed, fled away in fear.[11] Cars were broken by elephants, horsemen were crushed by great car-warriors, and bands of foot-soldiers were trod down by bodies of horse, as these fled in fear.[12] Like people without protectors in a forest teeming with beasts of prey and robbers, thy warriors became, after the fall of the Suta's son ![13] They were then like elephants without riders and men without arms. Afflicted with fear, they looked upon the whole world as if it were full of Pārtha.[14] Beholding them fly away afflicted with the fear of Bhimasena, indeed, seeing his troops thus leave the field in thousands, Duryodhana, uttering cries of *Oh* and *Alas*, ad-

dressed his driver, saying,[15]*—Pārtha will never be able to transgress myself standing bow in hand! Urge my steeds slowly behind all the troops!"[16] Without doubt, if I fight standing in the rear of the army, the son of Kunti will never be able to transgress me even as the vasty deep is unable to transgress its continents.[17] Slaying Arjuna and Govinda and the proud Vrikodara and the rest of my foes, I will free myself from the debt I owe to Karna!"[18]—Hearing these words of the Kuru king that were so worthy of a hero and honorable man, the charioteer slowly urged his steeds adorned with trappings of gold.[19] Then five and twenty thousand warriors on foot, belonging to thy army, without cars and cavalry and elephants among them, prepared for battle.[20] Bhimasena filled with wrath, and Dhrishtadyumna the son of Prishata, encompassed them with four kinds of forces and began to strike them with their shafts.[21] In return, those warriors fought with Bhima and Prishata's son. Some amongst them challenged the two heroes by name.[22] Then Bhimasena became filled with rage. Alighting from his car, mace in hand, he fought with those warriors arrived for battle.[23] Observant of the rules of fair fight, Vrikodara, the son of Kunti, came down from his car, and relying upon the might of his arms, began to fight on foot with those foes of his that were on foot.[24] Taking up his massive mace adorned with gold, he began to slaughter them all, like the Destroyer armed with his bludgeon.[25] The Kaurava warriors on foot, filled with rage and becoming reckless of their lives, rushed against Bhima in that battle like insects upon a blazing fire.[26] Those infuriate combatants, difficult of being defeated in battle, approaching Bhimasena, perished in a trice like living creatures upon seeing the Destroyer.[27] The mighty Bhima, armed with mace, careered like a hawk and destroyed all those five and twenty thousand combatants.[28] Having slain that division of heroic warriors, Bhima, of prowess incapable of being baffled and great might, once more stood, with Dhrishtadyumna before him.[29] Possessed of great energy, Dhananjaya,

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* The Bombay reading is *hā hā Kritwā*, &c. This seems to be correct.—T.

proceeded against the (remnant of the) car force (of the Kauravas).[30] The two sons of Mādri, and Sātyaki, filled with joy, rushed with speed against Cakuni and slaughtered the troops of Suvala's son.[31] Having slain with keen shafts his cavalry and elephants in that encounter, they rushed impetuously against Cakuni himself upon which a great battle took place.[32] Meanwhile Dhananjaya, O lord, proceeding against thy car-force, twanged his bow *Gāndiva* celebrated over the three worlds.[33] Beholding that car having white steeds yoked unto it and owning Krishna for its driver, and seeing that Arjuna was the warrior standing on it, thy troops fled away in fear.[34] Five and twenty thousand soldiers on foot, deprived of cars and mangled with shafts, had perished (at the hands of Bhima and Dhrishtadyumna).[35] Having slain them, that tiger among men, that great car-warrior among the Pānchālas, viz., the high-souled Dhrishtadyumna the son of the Pānchāla king,[36] soon showed himself, with Bhimasena before him. That slayer of foes and mighty bowman appeared exceedingly handsome.[37] Beholding Dhrishtadyumna's car which had steeds white as pigeons yoked unto it and whose lofty standard was made of the trunk of a *Kovidāra*, the Kauravas fled away in great fear.[38] The twins (Nakula and Sahadeva) of great fame, and Sātyaki, having pursued with great speed the king of the Gāndhāras who was possessed of lightness of hands in the use of weapons, reappeared (amid the Pāndava ranks).[39] Chekitāna and Cikhandin and the (five) sons of Draupadi, O sire, having slaughtered thy vast army, blew their conchs.[40] All those heroes, although they saw thy troops flying away with faces turned from the field, still pursued them, like bulls pursuing angry bulls after vanquishing them.[41] Pāndu's son Savyasāchin of great might, O king, beholding a remnant of thy army still standing for battle, became filled with wrath.[42] Possessed of great energy, Dhananjaya rushed against that car-force, drawing his bow *Gāndiva* celebrated over the three worlds.[43] Suddenly he shrouded them with showers of arrows. The dust that was raised darkened the scene and nothing could any longer be distinguished.[44] When the Earth was thus shrouded with dust and when darkness covered everything, thy troops, O king, fled on all sides from

fear.[45] When the Kuru army thus broke, the Kuru king, O monarch, viz., thy son, rushed against all his foes advancing against him.[46] Then Duryodhana challenged all the Pāndavas to battle, O chief of Bharata's race, like the *Asura* Vali in days of yore challenging the gods.[47] At this, all the Pāndava heroes, uniting together, rushed against the advancing Duryodhana, shooting and hurling at him diverse weapons and upbraiding him repeatedly.[48] Duryodhana, however, filled with rage, fearlessly slaughtered those enemies of his in hundreds and thousands, with keen shafts.[49] The prowess that we then beheld of thy son was exceedingly wonderful, for alone and unsupported, he fought with all the Pāndavas united together.[50] Duryodhana then beheld his own troops who, mangled with arrows, had set their hearts on flight, gone not far from the field.[51] Rallying them then, O monarch, thy son who was resolved to maintain his honor, gladdening those warriors of his, said these words unto them![52]—I do not see that spot in Earth or on the mountains, whither, if ye fly, the Pāndavas will not slay ye! What use then in flying away?[53] Small is the force that the Pāndavas now have! The two Krishnas also are exceedingly mangled! If all of us stay for battle, victory will certainly be ours![54] If we fly in disunion, the sinful Pāndavas, pursuing us, will certainly slay all of us! For this, it is better that we should die in battle![55] Death in battle is fraught with happiness! Fight, observant of the Kshatriya's duty! He that is dead knows no misery! On the other hand, such a one enjoys eternal bliss hereafter![56] Listen, ye Kshatriyas, ay, all of ye, that are assembled here! When the destroyer Yama spareth neither the hero nor the coward, who is there so foolish of understanding, although observant of a Kshatriya's vow like us, that would not fight?[57] Would ye place yourselves under the power of the angry foe Bhimasena? It behoveth ye not to abandon the duty observed by your sires and grandsires![58] There is no greater sin for a Kshatriya than flight from battle! There is no more blessed path for heaven, ye Kauravas, than the duty of battle! Slain in battle, ye warriors, enjoy heaven without delay!—'[59]

'Sanjaya continued,—'While even these words were being

uttered by thy son, the (Kaurava) warriors, exceedingly mangled, fled away on all sides, regardless of that speech.'"[80]

Section XCIV.

"Sanjaya said,—'The ruler of the Madras then, beholding thy son employed in rallying the troops, with fear depicted in his countenance and with heart stupified with grief, said these words unto Duryodhana.[1]

"'Calya said,—Behold this awful field of battle, O hero, covered with heaps of slain men and steeds and elephants! Some tracts are covered with fallen elephants, huge as mountains, exceedingly mangled, their vital limbs pierced with shafts, lying helplessly, deprived of life, their armour displaced, and the weapons, the shields and the swords with which they were equipt lying scattered about! These fallen animals resemble huge mountains riven with thunder, with their rocks and lofty trees and herbs loosened from them and lying all around![2-3] The bells and iron hooks and lances and standards with which those huge creatures had been equipt are lying on the ground. Adorned with housings of gold, their bodies are now bathed in blood! Some tracts, again, are covered with fallen steeds, mangled with shafts, breathing hard in pain, and vomiting blood.[4] Some of them are sending forth soft wails of pain, some are biting the Earth with rolling eyes, and some are uttering piteous neighs. Portions of the field are covered with horsemen and elephant-warriors fallen off from their animals, and with bands of car-warriors forcibly thrown down from their cars.[5] Some of them are already dead and some are on the point of death. Covered also with the corpses of men and steeds and elephants as also with crushed cars and other huge elephants with their trunks and limbs cut off, the Earth has become awful to look at like the great *Vaitarani* (skirting the domains of Yama).[6] Indeed, the Earth looketh even such, being strewn with other elephants, stretched on the ground with trembling bodies and broken tusks, vomiting blood, uttering soft cries in pain, deprived of the warriors on their backs, divested of the armour that covered their limbs, and rent of the foot-soldiers

that protected their flanks and rear, and with their quivers and banners and standards displaced, their bodies adorned with housings of gold struck deep with the weapons of the foe!' The Earth looked like the cloud-covered welkin in consequence of being strewn with the fallen bodies of elephant-warriors and horse-men and car-warriors, all of great fame, and of foot-soldiers slain by foes fighting face to face, and divested of armour and ornaments and attire and weapons.[8] Covered with thousands of fallen combatants mangled with arrows, fully exposed to the view, and deprived of consciousness,—with some amongst them whose breaths were returning slowly,—the Earth seemed as if covered with many extinguished fires.[9] With those foremost of heroes among both the Kurus and the Srinjayas, pierced with arrows and deprived of life by Pārtha and Karna, the Earth seemed as if strewn with blazing plants fallen from the firmament, or like the nocturnal firmament itself bespangled with blazing planets of serene light.'[10]* The shafts sped from the arms of Karna and Arjuna, piercing through the bodies of elephants and steeds and men and quickly stilling their lives, entered the Earth like mighty snakes entering their holes with heads bent downwards.'[11] The Earth has become impassable with heaps of slain men and steeds and elephants, and with cars broken with the shafts of Dhananjaya and Adhiratha's son and with the numberless shafts themselves shot by them !'[12]† Strewn with well-equipt cars crushed by means of mighty shafts along with the warriors and the weapons and the

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* Verses 9 and 10 as in the Bengal texts do not agree with those in the Bombay edition. In every *sloka* from 1 to 8 diverse differences of reading occur. I have mainly followed the Bengal texts, making an occasional correction by the aid of the Bombay edition.—T.

† Like the previous verses, this also, as read in the Bombay edition, differs in many respects from the form in which it occurs in the Bengal texts. Instead of *Gajairasankhais* of the Bengal texts, the Bombay reading is *Gajaischa-sankhe*. Then for *Avabhinnais* the Bombay reading is *Apaviddhais*. There are other differences again which need not be mentioned. The fact is, it is tiresome to note all or even many of the variations in reading which one meets with by comparing the verses of this section as they occur in the Bengal and the Bombay texts.—T.

standards upon them,—cars, that is, with their traces broken, their joints separated, their axles and yokes and *Trivenus* reduced to fragments, their wheels loosened, their *Upashkaras* destroyed, their *Anukarsnas* cut into pieces, the fastenings of their quivers cut off, and their niches (for the accommodation of drivers) broken,—strewn with those vehicles adorned with gems and gold, the Earth looks like the firmament overspread with autumnal clouds.[13-14] In consequence of well-equipt royal cars deprived of riders and dragged by fleet steeds, as also of men and elephants and cars and horses that fled very quickly, the army has been broken in diverse ways.[15] Spiked maces with golden bells, battle-axes, sharp lances, heavy clubs, mallets, bright unsheathed swords, and maces covered with cloth of gold, have fallen on the field.[16] Bows decked with ornaments of gold, and shafts equipt with beautiful wings of pure gold, and bright unsheathed rapiers of excellent temper, and lances, and scimitars bright as gold,[17] and umbrellas, and fans, and conchs, and arms decked with excellent flowers and gold, and housings of elephants, and standards, and car-fences, and diadems, and necklaces, and brilliant crowns,[18] and yak-tails lying about, O king, and garlands luminous with corals and pearls, and chaplets for the head, and bracelets for both the wrist and the upper arms, and collars for the neck with strings of gold,[19] and diverse kinds of costly diamonds and gems and pearls, and bodies brought up in great luxury, and heads beautiful as the moon, are lying scattered about.[20] Abandoning their bodies and enjoyments and robes and diverse kinds of agreeable pleasures, and acquiring great merit for the devotion they showed to the virtues of their order, they have speedily gone in a blaze of fame to regions of bliss![21] Turn back, O Duryodhana! Let the troops retire! O king, O giver of honors, proceed towards thy camp! There, the Sun is hanging low in the welkin, O lord! Remember, O ruler of men, that thou art the cause of all this![22]—Having said these words, unto Duryodhana, Calya, with heart filled with grief, stopped. Duryodhana, however, at that time, deeply afflicted and deprived of his senses, and with eyes bathed in tears, wept for the Suta's son, saying,—*Oh Karna! Oh Karna!*[23]—Then all the kings

headed by Drona's son, repeatedly comforting Duryodhana, proceeded towards the camp, frequently looking back at the lofty standard of Arjuna that seemed to be ablaze with his fame.[24] At that terrible hour when everything around looked so resplendent, the Kauravas, all of whom had resolved to repair to the other world, their features incapable of recognition owing to the blood that covered them, beholding the Earth, that was drenched with the blood flowing from the bodies of men and steeds and elephants, look like a courtezan attired in crimson robes and floral garlands and ornaments of gold, were unable, O king, to stand there![25-26] Filled with grief at the slaughter of Karna, they indulged in loud lamentations, saying, —*Alas, Karna! Alas, Karna!*—Beholding the Sun assume a crimson hue, all of them speedily proceeded towards their camp.[27] As regards Karna, though slain and pierced with gold-winged shafts whetted on stone and equipt with feathers dyed in blood and sped from *Gāndiva*, yet that hero, lying on the ground, looked resplendent like the Sun himself of bright rays.[28] It seemed that the illustrious Surya, ever kind to his worshippers, having touched with his rays the gore-drenched body of Karna, proceeded, with aspect crimson in grief, to the other ocean from desire of a bath.[29*] Thinking so, the throngs of celestials and *Rishis* (that had come there for witnessing the battle) left the scene for proceeding to their respective abodes. The large crowd of other beings also, entertaining the same thought, went away, repairing as they chose to heaven or the Earth.[30] The foremost of Kuru heroes also, having beheld that wonderful battle between Dhananjaya and Adhiratha's son, which had inspired all living creatures with dread, proceeded (to

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* The beauty of this simile will be understood when it is remembered that the custom, observed to this day in India by the relatives of a dead person, is to bathe in a tank or stream soon after receiving the news of death. If again the corpse is touched, the same rite of purification has to be performed. Here, Surya is the sire of Karna, and the latter had also been a devout worshipper of that sire. The setting Sun is, therefore, represented as proceeding to the western ocean for a bath, having witnessed the death of his child and having also touched the body of that child with his rays, the Sanskrit word for ray being *Kara* which stands also for the hand.—T.

their nightly quarters), filled with wonder and applauding (the encounter).[31] Though his armour had been cut off with arrows, and though he had been slain in course of that dreadful fight, still that beauty of features which the son of Rādhā possessed did not abandon him when dead.[32] Indeed, every one beheld the body of the hero to resemble heated gold. It seemed to be endued with life and possessed of the effulgence of fire or the Sun.[33] All the warriors, O king, were inspired with fright at sight of the Suta's son lying dead on the field, like other animals at sight of the lion.[34] Indeed, though dead, that tiger among men seemed ready to utter his commands. Nothing, in that illustrious dead, seemed changed.[35] Clad in a beautiful attire, and possessed of a neck that was very beautiful, the Suta's son owned a face which resembled the full moon in splendour.[36] Adorned with diverse ornaments and decked with *Angadas* made of bright gold, Vaikartana, though slain, lay stretched like a gigantic tree adorned with branches and twigs.[37] Indeed, that tiger among men lay like a heap of pure gold, or like a blazing fire extinguished with the water of Pārtha's shafts.[38] Even as a blazing conflagration is extinguished when it comes in contact with water, the Karna-conflagration was extinguished by the Pārtha-cloud in that battle.[39] Having shot showers of arrows and scorched the ten points of the compass, that tiger among men, viz., Karna, along with his sons, was quieted by Pārtha's energy. He left the world, taking away with him that blazing glory of his own which he had earned on Earth by fair fight.[40] Having scorched the Pāndavas and the Pānchālas with the energy of his weapons, having poured showers of arrows and burnt the hostile divisions,[41] having, indeed, heated the universe like the thousand-rayed Surya of great beauty, Karna, otherwise called Vaikartana, left the world, with his sons and followers.[42] Thus fell that hero who was a *Kalpa* tree unto these swarms of birds represented by suitors. Solicited by suitors he always said,—*I give*—but never the words—*I have not*![43]—The righteous always regarded him as a righteous person. Even such was Vrisha who fell in single combat! All the wealth of that high-souled person had been dedicated to the Brāhmanas. There was

nothing, not even his life, that he could not give away unto the Brāhmanas.[44] He was ever the favourite of ladies, exceedingly liberal, and a mighty car-warrior. Burnt by the weapons of Pārtha, he attained to the highest end.[45]* He, relying upon whom thy son had provoked hostilities, thus went to heaven, taking away with him the hope of victory, the happiness, and the armour of the Kauravas.[46] When Karna fell, the rivers stood still. The Sun set with a pale hue. The planet Mercury, the son of Soma, assuming the hue of fire or the Sun, appeared to course through the firmament in a slanting direction.[47] The firmament seemed to be rent in twain; the Earth uttered loud roars; violent and awful winds began to blow. All the points of the horizon, covered with smoke, seemed to be ablaze. The great oceans were agitated and uttered awful sounds.[48] The mountains with their forests began to tremble, and all creatures, O sire, felt pain. The planet Jupiter, afflicting the constellation *Rohini*, assumed the hue of the Moon or the Sun.[49] Upon the fall of Karna, the subsidiary points also of the compass became ablaze. The welkin became enveloped in darkness. The Earth trembled. Meteors of blazing splendour fell. *Rākshasas* and other wanderers of the night became filled with joy.[50] When Arjuna, with that razor-faced shaft, struck off Karna's head adorned with a face beautiful as the Moon, then, O king, loud cries of *Oh* and *Alas* were heard of creatures in heaven, in the welkin, and on the Earth.[51] Having in battle slain his foe Karna who was worshipped by the gods, the *Gandharvas*, and human beings, Prithā's son Arjuna looked resplendent in his energy like the deity of a thousand eyes after the slaughter of Vritra.[52] Then riding on that car of theirs whose rattle resembled the roar of the clouds and whose splendour was like that of the meridian Sun of the autumnal sky, which was adorned with banners and equipt with a standard incessantly producing an awful noise, whose

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* Some of the Bengal texts read the first line of 45 differently. If that reading be adopted, the translation would run thus,—'He was ever the favorite of men. He was exceedingly liberal. Indeed, he who had always loved to give away, at last met with death.'—T.

effulgence resembled that of the snow or the Moon or the conch or the crystal,[52] and whose steeds were like those of Indra himself, those two foremost of men, viz., the son of Pāndu and the crusher of Keçin, whose energy resembled that of the great Indra, and who were adorned with gold and pearls and gems and diamonds and corals, and who were like fire or the Sun in splendour, fearlessly careered over the field of battle with great speed, like Vishnu and Vāsava mounted on the same chariot.[54-55] Forcibly divesting the enemy of his splendour by means of the twang of *Gāndiva* and the slaps of their palms, and slaying the Kurus with showers of shafts, the Ape-bannered Arjuna, and the Garuda-bannered Krishna,[56] both of whom were possessed of immeasurable prowess,—those two foremost of men,—filled with joy, took up with their hands their loud-sounding conchs adorned with gold and white as snow, and placing them against their lips, blew them simultaneously with those beautiful mouths of theirs, piercing the hearts of their foes with the sound.[57] The blare of *Pāñchajanya* and that of *Devadatta* filled the Earth, the welkin, and heaven.[58] At the sound of the heroic Mādhava's conch as also at that of Arjuna's, all the Kauravas, O best of kings, became filled with fright.[59] Those foremost of men, causing the forests, the mountains, the rivers, and the points of the compass to resound with the blare of their conchs, and filling the army of thy son with fright, gladdened Yudhishthira therewith.[60] As soon as the Kauravas heard the blare of those conchs that were thus being blown, all of them left the field with great speed, deserting the ruler of the Madras and the chief of the Bharatas, O Bhārata, viz., Duryodhana.[61] Then diverse creatures, uniting together, congratulated Dhananjaya, that hero shining resplendent on the field of battle, as also Janārddana, those two foremost of men who then looked like a couple of risen Suns.[62] Pierced with Karna's arrows, those two chastisers of foes, viz., Achyuta and Arjuna, looked resplendent like the bright and many-rayed Moon and the Sun risen after dispelling a gloom.[63] Casting off those arrows, those two mighty warriors, both endued with unrivalled prowess, surrounded by well-wishers and friends, happily entered

their own encampment, like the lords Vāsava and Vishnu duly invoked by sacrificial priests.[65]* Upon the slaughter of Karna in that dreadful battle, the gods, *Gandharvas*, human beings, *Chāranas*, great *Rishis*, *Yakshas*, and great *Nāgas*, worshipped Krishna and Arjuna with great respect and wished them victory (in all things).[65] Having received all their friends then, each accordnig to his age, and applauded by those friends in return for their incomparable feats, the two heroes rejoiced with their friends, like the chief of the celestials and Vishnu after the overthrow of Vali.'"[66]

Section XCV.

"Sanjaya said,—'Upon the fall of Karna otherwise called Vaikartana, the Kauravas, afflicted with fear, fled away on all sides, casting their eyes on empty space.[1] Indeed, hearing that the heroic Karna had been slain by the foe, all thy troops, stupified with fear, broke and fled in all directions.[2]† Then, O king, the Kuru leaders, filled with anxiety, desired to withdraw their troops, O Bhārata, whose flight had been endeavoured to be checked by thy son.[3] Understanding their wishes, thy son, O bull of Bharata's race, acted according to the advice of Calya, withdrew the army.[4] Then Kritavarman, O Bhārata, surrounded by the unslaughtered remnant of the Nārāyana troops of thy army, quickly proceeded towards the encampment.[5] Surrounded by a thousand Gāndhāras, Cakuni, beholding the son of Adhiratha slain, proceeded quickly towards the encampment.[6] Caradwat's son Kripa, O king, surrounded by the large elephant force that resembled a mass of clouds, proceeded quickly towards the encampment.[7] The heroic Açwatthāman, repeatedly drawing deep breaths at sight of the victory of the Pāndavas, proceeded quickly towards the encampment.[8] Surrounded by the unslaughtered remnant of the *Samsaptakas* which was still a large force, Suçarman also, O king, proceeded, casting his

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* Some of the Bengal texts read *Sadasyanindyau* which is unmeaning. Of course, the correct reading is *Sadasyaputau*.—T.

† The Bombay edition reads the second line of 2 differently.—T.

eyes on those terrified soldiers.'[8] King Duryodhana, deeply afflicted and deprived of everything, proceeded, his heart filled with grief, and a prey to many cheerless thoughts.[10] Calya, that foremost of car-warriors, proceeded towards the camp, on that car deprived of standard, casting his eyes on all sides.[11] The other mighty car-warriors of the Bharata army, still numerous, fled quickly, afflicted with fear, filled with shame, and almost deprived of their senses.[12] Indeed, seeing Karna overthrown, all the Kauravas fled away quickly, afflicted and anxious with fear, trembling, and with voices choked with tears.[13] The mighty car-warriors of the Kuru army fled away in fear, O chief of Kuru's race, some applauding Arjuna, some applauding Karna.[14] Amongst those thousands of warriors of thy army in that great battle, there was not a single person who had still any wish for fight.[15] Upon the fall of Karna, O monarch, the Kauravas became hopeless of life, kingdom, wives, and wealth.[16] Guiding them with care, O lord, thy son, filled with grief and sorrow, set his heart upon resting them for the night.[17] Those great car-warriors also, O monarch, accepting his orders with bent heads, retired from the field with cheerless hearts and pale faces.'"[18]

Section XCVI.

"Sanjaya said,—'After Karna had thus been slain and the Kaurava troops had fled away, he of Daçârha's race, embracing Pârtha from joy, said unto him these words:'—Vritra was slain by the wielder of the thunder-bolt. Karna hath been slain by thee. Men will talk (in the same breath) of the slaughter of Vritra and Karna in awful battle.[2] Vritra was slain in battle by the deity of great energy with his thunder. Karna hath been slain by thee with bow and sharp arrows.[3] Go, O son of Kunti, and represent, O Bhârata, unto king Yudhishthira the just, this prowess of thine that is capable of procuring thee great fame and that hath become well-known in the world.'[4] Having repre-

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* The Bengal reading is *Bhayârdditân*, the Bombay reading, *Bhayârdditâh*. I adopt the former.—T.

sented unto king Yudhishthira the just this slaughter of Karna in battle for compassing which thou hadst been endeavouring for a long course of years, thou wilt be freed from the debt thou owest to the king!" During the progress of the battle between thyself and Karna, the son of Dharma once came for beholding the field.[6] Having, however, been deeply and exceedingly pierced (with arrows), he could not stay in battle. The king, that bull among men, then went back to his tent."[7]—Pārtha answered Keçava, that bull of Yadu's race, saying,—So be it!—The latter then cheerfully caused the car of that foremost of car-warriors to turn back.[8] Having said these words unto Arjuna, Krishna addressed the soldiers, saying,—Blessed be ye, stand all of ye carefully, facing the foe!"[9]—Unto Dhrishtadyumna and Yudhāmanyu and the twin sons of Mādri and Vrikodara and Yuyudhāna, Govinda said,"[10]—Ye kings, until we come back having informed the king of Karna's slaughter by Arjuna, stand ye here with care!"[11]—Having received the permission of those heroes, he then set out for the quarters of the king. With Pārtha in his company, Govinda beheld Yudhishthira,"[12] that tiger among kings, lying on an excellent bed of gold. Both of them then, with great joy, touched the feet of the king."[13] Beholding their joy and the extraordinary wounds on their bodies, Yudhishthira regarded the son of Rādhā to be dead and rose quickly from his bed."[14] That chastiser of foes, viz., the mighty-armed monarch, having risen from his bed, repeatedly embraced Vāsudeva and Arjuna with affection. That descendant of Kuru's race then asked Vāsudeva (the particulars of Karna's death)."[15] Then the sweet-speeched Vāsudeva, that descendant of the Yadu race, spoke to him of Karna's death exactly as it had happened."[16] Smiling then, Krishna, otherwise called Achyuta, joined his palms and addressed king Yudhishthira whose foes had been killed, saying,"[17] —By good luck, the wielder of *Gāndiva*, and Vrikodara the son of Pāndu, and thyself, and the two sons of Mādri, are all safe, having been freed from this battle that has been so destructive of heroes and that made the very hair of the body to stand on end!"[18] Do thou those acts, O son of Pāndu, which should next be done!" The Sūta's son Karna, possessed of great might

and otherwise called Vaikartana, hath been slain! By good luck, victory hath become thine, O king of kings! By good luck, thou growest, O son of Pāndu![19] The Earth drinketh today the blood of that Suta's son, that wretch among men, who had laughed at the dice-won Krishnā![20] That foe of thine, O bull of Kuru's race, lieth today on the bare ground, pierced all over with arrows. Behold that tiger among men, pierced and mangled with shafts![21] O thou of mighty arms, rule now, with care, this Earth that is divested of all thy foes, and enjoy with ourselves, all kinds of enjoyable articles'—'[22]

"Sanjaya continued,—'Having heard these words of the high-souled Keçava, Yudhishthira, with great joy, worshipped in return that hero of Daçārha's race.—*Good luck, Good luck,*—were the words, O monarch, that he said.[23] And he added,—It is not wonderful, O mighty-armed one, in thee, O son of Devaki, that Pārtha, having obtained thee for his charioteer, should achieve feats that are even superhuman![24]—Then that chief of Kuru's race, that righteous son of Prithā, taking hold of Keçava's right arm adorned with *Angadas*, and addressing both Keçava and Arjuna, said,[25]—Nārada told me that ye two are the gods Nara and Nārāyana, those ancient and best of *Rishis*, that are ever employed in the preservation of righteousness![26] Gifted with great intelligence, the master Krishna-Dwaipāyana, the highly blessed Vyāsa, also, hath repeatedly told me this celestial history![27] Through thy influence, O Krishna, this Dhananjaya the son of Pāndu, facing his foes, hath vanquished them, without ever turning back from any of them![28] Victory, and not defeat, we are certain to have, since thou hast accepted the drivership of Pārtha in battle![29]—Having said these words, King Yudhishthira the just, that tiger among men, mounting his car adorned with gold and having steeds, of ivory white and black tails and fleet as thought harnessed unto it, and surrounded by many Pāndava troops, set out, conversing pleasantly with Krishna and Arjuna along the way, for beholding the field of battle on which thousands of incidents had taken place.[30-31]* Conversing with those two heroes, viz.,

* Differences of reading are noticeable between these two verses as

Mādhava and Phālguna, the king beheld Karna, that bull among men, lying on the field of battle.[33] Indeed, king Yudhisthira beheld Karna pierced all over with arrows like a *Kadamva* flower with straight filaments all around its body.[34] Yudhishthira beheld Karna illuminated by thousands of golden lamps filled with perfumed oil.[34] Having beheld Karna with his son slain and mangled with shafts sped from *Gāndiva*, king Yudhishthira[35] repeatedly looked at him before he could believe his eyes. He then applauded those tigers among men, viz., Mādhava and Phālguna, saying,[36]—O Govinda, today I have become king of the Earth, with my brothers, in consequence of thyself of great wisdom having become my protector and lord![37] Hearing of the slaughter of that tiger among men, viz., the proud son of Rādhā, the wicked-souled son of Dhritarāstra will be filled with despair,[38] as regards both life and kingdom! Through thy grace, O bull among men, we have acquired our objects![39] By good luck, victory hath been thine, O Govinda! By good luck, the enemy hath been slain! By good luck, the wielder of *Gāndiva*, the son of Pāndu, hath been crowned with victory![40] Thirteen years we have passed in wakefulness and great sorrow! O thou of mighty arms, through thy grace, we will sleep happily this night![41]—In this way, O ruler of men, king Yudhishthira the just praised Janārddana greatly as also Arjuna, O monarch![42]

"Sanjaya continued,—'Beholding Karna with his son slain with Pārtha's shafts, that perpetuater of Kuru's race, viz., Yudhishthira, regarded himself as reborn.[43] The kings (in the Pāndava army),—great car-warriors all—filled with joy, approached Kunti's son Yudhishthira and gladdened him greatly.[44] Nakula, and Sahadeva, and Vrikodara the son of Pāndu, and Sātyaki, O king, that foremost of car-warriors among the Vrishnis,[45] and Dhrishtadyumna, and Cikhandin, and others among the Pāndus, the Pānchālas, and the Srinjayas, worshipped the son of Kunti after the slaughter of the Suta's son.[46] Extolling king Yudhishthira the son of Pāndu, those delighters

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occurring in the Bengal and the Bombay texts. I have adopted the Bengal readings.—T.

in battle, those effectual smiters, those heroes possessed of sureness of aim and longing for victory, also praised those scorchers of foes, viz., the two Krishnas, with speeches fraught with panegyrics. Then those great car-warriors, filled with delight, proceeded towards their own camp.[47-48] Thus occurred that great carnage, making the hair to stand on end, in consequence, O king, of thy evil policy! Why dost thou grieve for it now?"[49]

Vaiçampāyana continued,—"Hearing those evil tidings, the Kuru king Dhritarāshtra suddenly fell down on the ground from his excellent seat.[50] Similarly, the royal lady Gāndhāri of great foresight fell down. She indulged in diverse lamentations for the slaughter of Karna in battle.[51] Then Vidura and Sanjaya both raised the fallen monarch and began to comfort him.[52] Similarly the Kuru ladies raised Gāndhāri.[53] Taking destiny and necessity to be all powerful, that royal ascetic, under that great grief, seemed to lose his senses.[54] His heart filled with anxiety and sorrow, the king, however, did not again swoon away. Comforted by them, he remained silent, indulging in melancholy meditations.[55] He that reads of this great battle, which is like unto a sacrifice, between the high-souled Dhananjaya and Adhiratha's son, as also he that hears this battle read, both obtain, O Bhārata, the fruit of a great sacrifice duly performed.[56] The learned say that the holy and the eternal Vishnu is Sacrifice, and each of those other gods, viz., Agni, Wind, Soma, and Surya, is so. Therefore, he that will, without malice, hear or recite this *Parvan*, will be happy and capable of attaining to every region of bliss.[57] Filled with devotion, men always read this sacred and first of *Samhitās*. They that do so, rejoice, obtaining wealth, and grain, and fame.[58] A man must, therefore, ever hear it without malice. He that does so will obtain all kinds of happiness. With that foremost of persons, Vishnu, and the illustrious Self-born, and Bhava also, become pleased.[59] A Brāhmana, by reading it, would obtain the fruit of having studied the *Vedas*; a Kshatriya obtains strength and victory in battle; Vaiçyas would obtain immense wealth, and Cudras would obtain health and freedom from disease.[60] Then again the illustrious Vishnu

is eternal. And since it is that god who hath been glorified in this *Parvan*, it is for this that the man reading or hearing it becometh happy and acquireth all the objects of his heart. These words of the great *Rishi* (Vyāsa) can never be untrue.[61] The merit that may be attained by listening to the recitation of the *Karna Parvan* is equal to his who giveth away unceasingly for a whole year good cows with calves."[62]

FINIS KARNA PARVA.

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